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## The Reviews.

### POLITICAL.

#### FRENCH FEELING TOWARDS GERMANY.

CAMILLE PELLETAN, FRENCH DEPUTY.

Forum, New York, December.

EXISTING antagonism between Germany and France constitutes to-day the chief threat of war in Europe, and has transformed the Old World, after twenty years of peace, into a vast camp, always ready to take up arms at the first alarm.

The New World, devoting all her resources to the fertile labors of peace, must be stupefied by the extent to which constant anticipation of conflict has destroyed, and is yet destroying the accumulations of years in old Europe. France, from the end of the last war to 1889, spent for the support of her military and naval forces, and for the renewal of her military matériel, about fifteen milliards\* of francs. Although the

\* A milliard is a thousand millions.

figures have not been published, it is probable that German expenditures have not been much less. The group of five Great Continental Powers spends the alarming amount of three milliards annually, and these expenditures seem to increase year by year. One is forced to ask, How long can European labor, obliged to compete with that of the New World, support such overwhelming burdens?

When the war of 1870, so disastrous to our country, broke out, there existed in Germany a strong feeling of hatred for France; but the French did not cherish the same feeling toward their German neighbors. The hatred cherished by the people across the Rhine has been explained historically. Heinrich Heine wittily warned the French to distrust the Germans, who cherished resentment against them for the death of some emperor of the Middle Ages. The springs of the feelings that Bismarck had only to reawaken were less archæological. Everyone knows how the first Napoleon treated Germany in general, and Prussia in particular, which, after his victory at Jena, he reduced to a cipher. Suffering cruelly from the ambition and despotism of a powerful conqueror, the liberty-loving Germans came to detest imperial France.

In Germany these memories had been kept alive in every possible way; but in France they had been effaced. In France the Napoleonic legend, confounded, by a strange and sad aberration, with ideas of liberty, dominated all minds. It was, however, against England—which had sustained the weight of the contest against the first empire, and given Napoleon his prison and his jailer—that the popular resentment caused by our defeat of 1817 was principally concentrated. It has wholly disappeared, and all clear minds understand the necessity for close friendship between France and Great Britain. Austria shared with England the animosity of the masses. Not only had the traditional policy of France, for centuries back, striven to weaken her, but during the last half of this century, Austria represented in the eyes of revolutionary France, the spirit of absolute monarchy, and mounted guard in Europe for the cause of reaction. She was the enemy *par excellence* of all liberal parties.

On the contrary, the grand movement of the literary renaissance, which occurred with us about 1830, had established between France and Germany true intellectual bonds. Besides, against Austria, Prussia (even at this period much less strong) seemed the natural ally of France. A notable party in France tried to make German unity as popular as Italian unity had been.

I have dwelt on these facts to show that the animosity of the French against Germany has no ancient root. The war of 1870 (really desired, and cunningly brought on by Bismarck, who knew Germany's strength and our weakness, and wished to crush us) was the war of the Empire. The French people did not desire it and had no heart in it; and there was no animosity against the Germans with whom we were embroiled.

But things altered rapidly. After the first defeats our territory was invaded, and we defended our homes and our fatherland. After the revolution of September 4, when Bismarck refused to accept the ransom offered by the new Government, and demanded Alsace-Lorraine, one may say that France struggled for life. During this period of the war everything conspired to establish between the two peoples a durable barrier of resentment and hate. It is well known how pitiless the victors were. The execution of the captive *francs-tireurs*, under the pretense that the independent corps did not belong to the army; the deeds of violence and ravages of the invasion; the bombardment of Paris, useless from a military point of view—all exasperated to madness the hatred against the Germans, among whom (as stated by Von Moltke) public

opinion demanded the bombardment, and complained of its lack of severity. It is unnecessary to recall the fact that the conditions of peace seemed intended to give France the *coup de grâce*. The figures of the indemnity exceeded by more than one-half, the expenses of Germany in the war.

But it was the piece of French soil cut off by the Prussian sabre, that made the antagonism irreparable. Here was something more durable than the memories of violence—possession by Germany of two provinces, incontestably French at heart. On the morrow after the war, one could not have found in all France, two opinions in regard to the conqueror. All parties were united in a single thought in face of Germany. Twenty years have passed: the feeling is the same.

We are forced to admit that the situation created by the conquest of Alsace-Lorraine, both holding to their love of France after twenty years of dismemberment, condemns the two countries to look on each other as enemies, and remains a menace to European peace. Frenchmen have all remained in accord on this point.

#### ARE COLONIES ADVANTAGEOUS TO A STATE?

J. CHAILLEY-BERT.

*L'Economiste Français, Paris, November 7.*

**W**HETHER it is advantageous for a State to have colonies is a question with two sides, on both of which there is a good deal to be said.

France, at the beginning of the last century, had the greatest colonial empire in the world. Yet all the colonies we owned then have been taken away from us, notably by the treaties of 1763 and 1815. The monarchy of July, the Second Empire, and especially the Third Republic, have reconstructed another colonial empire, less vast and less imposing than the old one, but greater than we dared to hope for—as great as the political circumstances of the last fifty years permitted. This new colonial empire has had the good fortune to arouse lively passions, and, notwithstanding that, has been particularly lucky in encountering enemies lacking in firmness, while its defenders have been stubborn and determined. The proposition just enunciated has the air of a paradox. Yet it is nevertheless true, that the partisans of an evacuation of our colonies, or even of a limited occupation of them, have had neither profound convictions nor serious influence, and that their opposition has helped the cause of the colonies rather than injured that cause. This opposition has, in fact, called forth in nearly all classes of society an animated movement of opinion, not only in favor of this or that colony, but in favor of all the colonies in general.

One of the arguments put forward by the friends of colonies is that, in our day, a great State cannot limit the results of its production to the consumption by its inhabitants, and that in the interest of its financial prosperity (not to speak of its *prestige*) it must seek abroad markets for that portion of its products not consumed at home. Now, where can larger and surer markets of this kind be found than in colonies peopled in the main by the State's own citizens, and subject to its laws? To which the opponents of colonies answer with an argument which they consider conclusive. They take the tables of foreign commerce and show that our surest and most active customers are met with, not in our colonies, but among foreign nations; and by foreign nations it is clear that they do not mean either England or Germany or Italy or the United States, or any of the great independent and civilized nations which carry on with us reciprocal commerce, and are our customers as we are theirs, but those nations, still young and scarcely peopled, which have attractions for the surplus population of Europe, and contain notably important colonies of French people; such, for instance, as the Argentine Republic, Uruguay, and Brazil. In view of the powerful collections of our fellow-citizens living in those countries, the opponents of colonies,

say: "These are the only colonies which we desire for our country. Such require neither an army to conquer them nor functionaries to administer them, and keep us in mind of them solely by the benefits they confer on us."

In examining the matter here discussed two questions arise. The first is this: After France has obtained a colonial empire, can she keep it? The second question is: Do we French know how to organize and reap due advantages from such an empire? These two questions, at bottom, are but one, and I am surprised to see that, among so many writers who attach importance to France having colonies, there are so few who trouble themselves to inquire how we are going to handle them. For history and experience, the experience of yesterday as well as that of to-day, teach us, that if we Frenchmen have known at all times how to acquire colonies at no time have we known how to keep them.

There is still another point. Colonies, whatever be their origin and mode of foundation, are not attached to the mother country by indissoluble bonds. The interest, sometimes of the mother country and sometimes of the colony, tends to weaken these bonds, if not to sever them. We should always bear in mind the saying of Turgot, uttered twenty years before the War for American Independence: "Colonies are like fruits which do not remain attached to the tree after they mature." This prophetic saying had over philosophic minds an influence so great, that for a long time the colonial policy of England felt that influence and feels it still to-day. Looking at the prodigious development, which, in this century, all the English Ministries have given to their colonial empire, the opinion just expressed may appear paradoxical. It is none the less exactly true. The English Ministries have continued to conquer, to annex, and to colonize, because, like practical people, they believe, above all, in the doctrine of *beati possidentes*. Nevertheless, there is not one of these Ministries which has not, during the last twenty-five years, busied itself with the question as to what will become in the near future of the Dominion of Canada, of the Australian Confederation, not to speak of the Empire of India, which is not a colony. When I consider the two dangers which may threaten colonies, the danger of a sudden conquest, the danger of a separation being desired, I cannot describe my astonishment, not that there are still nations who want to colonize (for with such abstention and distrust life would become impossible for nations as for individuals) but that having once colonized, nations take so little trouble to keep their colonies.

#### ITALY AND THE POPE.

EX-PRIME-MINISTER CRISPI.

PART II.\*

*North American Review, New York, December.*

**C**OUNT CAVOUR believed he would succeed in his negotiations with the Vatican for the abrogation of the temporal power of the Pope, but he was circumvented by the double-dealer of the Emperor Napoleon III.

Pius IX. wished to free himself from the subjection in which he had been kept politically by Napoleon III. He was weary of the French troops, displeased with their much too libertine customs, and desired a solution which should rid him of the foreign powers. To show this he had several times written to the Emperor and spoken to the French ambassador.

The negotiations of February, 1861, went on slowly and with difficulty. Padre Passaglia went to Turin and returned after an agreement with the Ministers regarding the articles of settlement. On reaching Rome, he found things in good condition, and if the propositions and credentials promised by Cavour had come quickly, perhaps something would have been obtained; but these were delayed twenty days, and it was then too late.

\* For Part I. of this paper, see THE LITERARY DIGEST, Vol. IV., No. 1, p. 2.



On the 31st of March, Pantaleoni was expelled, and Passaglia lost all hope of bringing the negotiation to a successful end. The secret had not been kept. The Jesuit party worked hard and skillfully to frighten Pius IX., and aided by the King and Queen of Naples, who were in Rome, succeeded. Above all, the solution of the problem proposed by Cavour was not agreeable to France. It would have taken away every reason for the interference and influence of Napoleon III. in Italy, and he would have been obliged, without any compensation, to recall his troops.

Death, on the 2d of June, 1861, removed Count Cavour, and prevented his concluding the convention with France which he would have "undergone" in the hope of soon freeing himself from it.

The Roman question, since 1861, has been the incubus of all Italian governments; and, thanks to the opposition kept up from Paris, it was the one cause of odium against Napoleon III. The convention of September, 1864, embittered the popular mind. The French troops went out of Rome, but they went back after Mentana. The conflict between the Garibaldians and the imperial troops in November, 1867, the executions which took place at Rome, and the arrest of Garibaldi increased the aversion of our people toward France, and their contempt for the Pope.

The law of the 13th of May, 1871, gave the Roman Church more prerogatives and more liberty than exist for any other form of worship in any civilized State in the world. The Pope is fortified in his spiritual citadel, and no one can materially assail him. He can strike at the mighty, but no one has the means or the force to strike at him. As a temporal prince, an ironclad at Civita Vecchia, or an army of invasion on the frontiers of his territory might have compelled the Pope to surrender to a foreign State. To-day this is no longer possible, and Pius IX., by the conditions of invulnerability which were established for him by the Italian Parliament, proved his omnipotence in the strife which he sustained against the Emperor of Germany during the course of nine years, ending in 1878 with some concessions favorable to the clergy and the reestablishment of the present legation near the Vatican.

The law of May, 1871, provides that the Pope shall confine himself to his spiritual mission, and that he shall abandon temporal interests, and assures to him inviolability of person, territorial immunity, liberty of speech and of the pen, absolute right of communication with the Catholic world, the power to summon councils, if the conditions were conscientiously observed. But the Pope conspires for the restoration of the temporal power. His restoration becomes a danger to the government where he resides. To-day the danger has become greater since the evolution of Leo XIII. towards the republic. This change of policy cannot pass unobserved, and the dynasties of the old continent would do well to take notice of it. In France, among the priests, many have become adherents of the republic, and the evolution will be efficacious and go on increasing among their ranks, because in that country the clergy are an official body. It is an enemy of terrible force, much more formidable because its effects are not immediately perceptible.

The new ecclesiastical public law does not satisfy the Pope; but in time it may develop most serious consequences for the King of Italy. It does not satisfy the Pope, because he does not consider himself free unless he is master, and he claims that the State is oppressing him when it does not obey him. The Catholic priest is never satisfied with what is given to him; every concession is always beneath his desires, and his exactions grow in proportion to the benefits he obtains. Fortunately for us Leo XIII. has no followers in our country; the people will never take up arms for him. But he has many lines of action. The confessional and the pulpit disturb the masses, trouble the consciences of the people, and breed discord in moments of war. Our country is strong enough to

defend herself against all internal enemies; but the work of the Pope may cripple our action in case of a foreign aggression.

The papacy should be conferred upon an evangelical man, who, renouncing the civil advantages of this religion, will occupy himself wholly with his spiritual functions. This is what all honest men desire for the good of the State and of the Church.

#### CHINA, AND ITS FUTURE.

THE REVEREND R. BROOKS EGAN.

*Newbery House Magazine, London, December.*

THE disturbing forces now working in the Middle Kingdom are of two kinds. Theoretically, the governing classes are pledged to a policy of toleration towards foreigners, a toleration which extends to religious teaching, but they are jealous of outside influence, and watchful to repress anything like political speculation among their countrymen. There is no doubt that too much is made of the influence of Western ideas and Western religious teaching.

More formidable than outside influences is that secret discontent, which is the fruit of long years of misgovernment. Corruption reigns everywhere, and justice is bought and sold; nor is it too much to say that there is practically no tribunal to which the common people can appeal. Cruelty, injustice, and greed unite in the sinister despotism which the mandarins exercise over their fellow-countrymen, a despotism which is tempered only by the fear of insurrections.

In this evil soil secret societies have long flourished, and, as the people are absolutely unrepresented in the government of the nation; the programme of these societies affords us the only glimpse we can obtain of the aims and conditions of discontented patriotism. That programme is the destruction of the Tsing dynasty. The outbreak against foreigners may be regarded as either a side wave of discontent directed against men who are obnoxious to the jealous Chinese, or, what is much more probable, when we take into account the ominous activity of the secret societies, it is a mask intended to conceal a more serious enterprise. And this leads us to the Hung League, a society which seems destined to influence in no small degree the future of the Middle Kingdom. Our own direct acquaintance with Chinese affairs dates only from the beginning of the present century, and already within our knowledge two formidable outbreaks have been instigated by the Hung League. The second of these began in 1849, when the T'ai-p'ings, completely baffling the Imperial power, held possession of a large part of China for over fifteen years, and were crushed at last only by foreign intervention. Veiled in impenetrable obscurity, the Hung League has gradually extended into every part of Middle and Southern China, where the Manchoo power has always been cordially detested, and the League is more powerful to-day than ever before.

There is a popular belief in China that two hundred years represent the natural life of a dynasty, and if this be true, the Tsing dynasty has reached the term of its existence. Taking all things into account, however, the reigning dynasty is probably in a stronger position, and better able to maintain the integrity of the Empire, than it was previous to the T'ai-p'ing rebellion, were it not for the ominous fact that in a civil war the loyalty of the purely Chinese part of the army could not be trusted. Sooner or later, the Tsing dynasty will be engaged in a life and death struggle for existence. The present system of administration is, in any case, doomed. The great question for ourselves is the effect which a revolutionary change is likely to exert on the commercial and missionary relations we have established in China. And in this connection we must remember that it is the *literati*, or governing classes, who have always been the most ardent of foreigner haters.

They dread foreign influence, and let no opportunity slip of prejudicing their countrymen by lying reports and false interpretations of missionary motives. Our missionaries are the

vanguayrd of Western influence, and upon them, therefore, falls the brunt of the present storm which has been raised by the long and pertinacious misrepresentations of the *literati*. The missionary, in touch with the life and thoughts of the people, is a dangerous element in society, the mandarins think; and they strain every nerve to diminish the missionary's influence and stultify his position in the eyes of the people. So far as we see no great extension of missionary or commercial enterprise can be looked for under the present *régime*.

What happened in Japan, must also happen in China before any real contact with Western thought can be established; and, if we look favorably upon revolution, it is because we believe that upon the giving of such sharp medicine the moral and material resuscitation of China depends.

## SOCIOLOGICAL.

### THE LABOR PROBLEM IN GREAT BRITAIN.

THE REVEREND GILBERT SIMMONS.

*Catholic World, New York, December.*

WHATEVER else the Royal Labor Commission may do or fail in doing, it will materially contribute to that first and indispensable step, the ascertainment of the facts. We propose in these notes to indicate the chief causes, in the opinion of the various witnesses, of existing evils, and the remedies suggested by both sides—employers and employed.

The first point is the hours of labor and the rate of pay in the various industries.

Warehousemen employed as permanent hands in the tea and wool industries make no complaint of the hours of labor, which are eight hours a day for eight months in the year and seven for the remaining four months. The rate of pay is not so satisfactory, being about 90 cents for the longer and 88 cents for the shorter day. Three holidays are allowed without any deduction from the wages. The average wage for the year is \$3.60 or \$3.94 per week, while for two or three rooms the rent is from \$1.20 to \$1.80.

For dock-laborers the average pay is, according to the statements of the laborers, \$3.12 per week although a few earn \$12, and even more. This average is nearly 50 per cent. better than it was before the great strike of 1889, when \$2.16 was all that was paid per week. The dockers' representative said their food was usually bread and tea, with or without milk. They had meat occasionally, paying for it about four cents a pound. Their clothes were purchased at a rag-fair where suits could be bought for 36 cents. At the East and West India dock the average wages, even now, are from \$2.64 to \$2.88 per week.

One cause of the low wages of so large a number of men seems the excessive greediness of a few. At certain wharves men worked regularly twice a week throughout the year for from 35 to 40 hours at a stretch, receiving from \$12 to \$14 per week in payment. The witness attributed this to the method adopted by the employers.

The preceding statements were made by the men. On the other side, the managing owner of the Wilson Hill Line testified that the whole of the men in his employ received \$11 per week all the year, and that last Christmas, when the papers were deluged with appeals to the charitable, he had been unable to get sufficient labor for discharging and loading one of their steamers. The employers generally, while admitting that there were necessarily slack times, maintained that a steady man could get as regular employment there as in any other occupation, and that the irregularity of employment complained of was largely the fault of the laborers themselves. The chairman of the London and India Joint Docks Committee stated the number of laborers employed by his board as about 6,000. Of these about 1,750 are permanent laborers, and have full work the year round. About 1,000, constituting another class, are engaged by the week, and these, too, practi-

cally have constant employment, with a weekly wage in summer of about \$6. and in winter a little over \$5, the hours being less. The third class, called "preference men," because they get a preference after the weekly men, number about 2,000. Of these four-fifths get full employment at the same rate as the former class. The last class comprises men who are taken on by the day and hour. This witness claimed that the average pay of fifty-nine per cent. of the men was \$7.50 per week, for the remainder \$6.25 per week.

In the cotton industry, the operatives in the card and blowing rooms are satisfied with their hours (56½ per week, leaving off at 1 o'clock on Saturday), but the wages (\$4.56 to \$7.20 for men, and \$3.36 to \$6.24 for women) are not sufficient to enable men to keep their families without putting their children to work. The *minimum* for their necessities would be \$7.20 per week.

The miners seem to be pretty generally satisfied with their hours and wages, and oppose the regulation of hours by legislation.

Irregularity of employment is one of the serious difficulties with which the workingmen have to contend. The influx of agricultural laborers to the cities has also had a bad effect. Added to all the rest is a certain feeling of envious unrest. One witness from among the dockers frankly said that he believed "the laboring class in general would always be dissatisfied, not merely because they are so badly off, but because there is so much wealth in the country, and their share is so small." But he said further, that when the poorer could live with their families "in comfort" this discontent would cease.

The remedies suggested for the existing evils were numerous and various, many of them peculiar. There was quite a consensus of views in favor of "boards of conciliation," for the settlement of differences between employers and employed, while arbitration was quite generally condemned. As to the Legal Eight-Hour Day for all trades, the warehouse employés and dockers warmly favored it; but the cotton operatives and many of the miners were opposed to any legislative limitation of a day's work. Strikes are evidently not in high favor. The working people begin to look upon them as expensive and impracticable. It is to legislation mainly that the eyes of the working-classes are now turned. It is encouraging to note that one skilled operative said:

The workers nowadays get a larger share of the profits earned by the operations of labor and capital than they did twenty and twenty-five years ago; and, having regard to all the circumstances of the trade, they are getting a fair share. In my experience the condition of the people has improved immensely.

### CONTEMPORANEOUS SOCIALISM.

GIROLAMO BOCCARDO.

*Nuova Antologia, Rome, October 16.*

WHOEVER is unfortunate enough to be so old as to have been able to observe the French Socialists of 1848, the whole of whose programme was confined to the Right to Work in theory, and the National Workshops in practice, with the appendix of the Bank of the People of Proudhon, and compares these indecisive, tentative, soothing formulas, with the declarations, absolute and rigorous as theorems of geometry, precise and sharp as thrusts with a cutlass, announced in the Socialists programmes of 1891, can easily appreciate the giddy rapidity with which good ideas and bad ideas make their way in the world, as well as conceits destined to improve civil society or to drag it to ruin.

The two epochs differ not only in their ultimate conclusions, but in their doctrinal and scientific principles. In fact, in the Socialism of 1848, and whatever in it could properly be called scientific doctrine, there was no great harm. Notwithstanding the appearance of scientific apparatus which was met with in the discreet and tiresome books of Owen, of Saint-Simon, of Fourier, of Louis Blanc, notwithstanding the osten-



tation with which Proudhon boasted that he was carrying out the ideas of Kant and of Hegel, it was almost solely to vague, sentimental aspirations for badly-defined social reforms that these timid and platonic innovators made appeal. The fundamental idea, which they had in common with the protectionist school, was the magnifying of the authority of the State, a cloudy exaggeration of its powers, its rights, its duties; it was a manifest and constant tendency to make the Government the universal and responsible director of civil society, the manager of all industries, the supervisor, the tutor, the master of interests of all kinds.

Since the days of Owen and the others just named, Socialism has taken on an appearance, at least, of being rigorously scientific, and has set forth in each of its schools a *Credo*, rigid, inflexible, and more or less logical, which has its apostles and preachers.

The oldest and mildest of these schools is the Socialism of the Chair or of the State. Of this the fundamental dogma is the obligation of the State to intervene directly in the relations of capital and labor, in order to protect and guard the latter against the injuries and supreme power of the former.

After the Socialism of the Chair, which is of German origin, we meet with Christian Socialism professed by Cardinal Manning, Monsignor Bernaert, and with more authority, though with greater reserve and moderation, by the Supreme Pontiff, Leo XIII.

Passing by other forms we come to the most recent and complete form of modern Socialism, Collectivism, of which the professors are the Engels, the Bebel, the Liebknechts in Germany, the Hyndmans, the Barrows, the Morris, the Georges in England, the Cluserets, the Delahayes in France, with some less prominent in Italy. The cardinal tests of this newest school is the absolute negation of Individualism in the direction of human society, and the substitution for it of Collectivism.

However much all these various Socialistic schools may differ from each other, they have all a characteristic and common note heard from all their advocates, from Blanc to Schaeffle, from Cardinal Manning to Carl Marx. That note is a *hatred for liberty*.

To admit the existence of natural laws which preside over economic phenomena, which regulate exchanges, values, profits, wages; to trust in the power of these laws and believe that they, if not interfered with, will bring about harmony between all legitimate interests, the triumph of right, the inevitable repression of injustice and abuses,—all that is in the opinion of the Socialists of every school (as it is likewise in the opinion of the protectionists) an illusion, an error, a sophism, a lie! To the wisdom of legislators, to the omnipotence and omniscience of the State, is to be assigned the task of providing, restraining, directing everything, of removing evil everywhere and producing good. Men ought no longer to be left free to exchange their services for something else, in the way which seems best to them. All that should be defined, prescribed, ordained in advance.

Along with hatred for liberty, contemporary socialistic doctrines present a second characteristic, which, at bottom, is but a development and application of the first: the tendency towards a certain material and brutal equality of conditions for all workmen, towards a tyrannical uniformity of treatment.

The fundamental idea of the Collectivist theory is the abolition of individual ownership of the agents of production, of land and of capital, and making all these the property of the community, under the administration of a social or State syndicate. These new reformers, however, are blind as bats to some social phenomena, the existence of which is as certain as anything in this world. One of these phenomena is the rapid, universal, constant diminution in our time in the value of money. Many and various causes have combined to produce this phenomenon; the mass of gold taken from the mines of the Ural, of the Altai, of California and of Australia; the mul-

tiform emission in various forms of what may be called paper money and which, if not issued in undue proportion to the coin of a State, adds just so much to the circulation. The inevitable result of all this is that prices have gone up enormously. Nevertheless, as unimpeachable statistics show, wages have risen also, 50, 60, 80, in some cases 100 per cent. It is not true, as all the Socialists from Carl Marx to the author of the Encyclical affirm, that the rich are every day becoming richer and the poor poorer. On the contrary, it is susceptible of positive proof that the means of those who have already some property increase at a very much slower rate than the means of those who, industrious, frugal, and sober, have naught to depend on but the labor of their hands or head.

#### FRENCH AND ENGLISH.

MISS BETHAM-EDWARDS.

*Fortnightly Review, London, December.*

WHEN comparing the French and English, there is one point of the first importance to which no writer has done justice. The separation—one may say, in matter spiritual and intellectual, the isolation—of the sexes in France is so complete that at first sight home life and fireside happiness would seem out of the question. The vast majority of French women, being convent-bred, are wedded to dogma and the reactionary principle; their fathers, husbands, brothers, to a spirit of inquiry and the democratic idea. On the most momentous questions that can occupy the human mind, men and women bound together by the closest ties have not a thought in common.

In no other country is so high a premium set upon the married state. A prudent alliance is regarded as nothing short of wordly salvation. Honor, dignities, social advancement wait upon the wedding ring. Wedlock is a bribe.

Yet, as statistics show us, marriage is growing more and more unpopular in France. Good manners, amiable temper, worldly interests, and the tie of children bring about a good understanding, but from the marriage day till final separation husband and wife too often remain entire strangers, their standards of life and conduct, their ideals, hopes, and connections being diametrically opposed.

The French child is a fetic; the husband and father holds a second place in his own house. A woman who considers her first duty owed to her husband appears to French women little short of a monster. With us the discipline of life begins in the nursery with our neighbors, the *lycée*, or during the enforced military service. Is it to be wondered at that suicide increases enormously in France? A child whose whims have been systematically humored from the cradle, naturally brooks no restraint upon his wishes. A girl refuses him; he is disappointed in his career; he has ill-luck at cards; he straightway purchases a pistol, and there is the end of the matter. The chronicle of the daily papers is sufficiently appalling; statistics still more so. *In Paris, one out of twenty deaths of adult males is self-sought.* Of course other causes contribute to this mania of self-destruction; but I am convinced that artificial bringing up is one of the most potent.

A thorough revision of the Civil Code is sorely needed. A French woman cannot witness a deed, act as trustee, or fulfill the office of executrix; the law still classes her with idiots and minors. A widow becomes a stranger in her husband's house from the moment he ceases to breathe. The second wife of any man who dies intestate, no matter if he possess millions, does not, by law, receive a centime.

In one matter the advantage lies wholly on the side of France. The sunniest-tempered, wittiest, most inventive people of Europe, are at the same time the most severely practical. Taxation is higher in France than in England, or even in Germany; gigantic calamities have afflicted the country within our own time; and yet the solvency and the savings of the

French are phenomenal. The Eiffel Tower weighs from seven to eight million kilogrammes (the kilogramme is 2 lbs.  $\frac{2}{3}$  ozs). Reconstructed in silver, the Eiffel Tower would require two additional stories to represent the actual deposits of the French people in the national savings banks. The wholesome, agreeable, bracing aspect of thrift strikes the traveler at every turn. Here, France is the schoolmaster of the world.

I differ widely from Mr. Hamerton, who seems to think that politeness and civility are all we must expect in the way of Anglo-French intercourse. Anything like cordial friendship, much less affectionate intimacy between the two nations, he evidently regards as wholly Utopian. But my experience points the other way. We are no longer, to use Thackeray's expression, "magnificently hated" on the other side of the Channel.

Throughout experiences now extending over many years I have never detected any trace of the traditional animosity towards England or any personal distrust of the English.

I have often thought that an international league of public instruction might do much to improve Anglo-French relations. In a preliminary history of France or England it ought to be made clear that political, rather than national, antipathies have led to wars and feuds.

Up to the present time the great advocate for John Bull on French shores has been Charles Dickens. His wonderful pen has succeeded in making the English amiable in French eyes. If Waterloo were not already forgotten, *Pickwick* would heal the sore.

#### THE RELATION OF THE STATE TO MORALITY.

THE REVEREND DOCTOR JOSEPH SILVERMAN.

*Menorah, New York, December.*

SEPARATION of Church and State was inevitable. It came as the result of an abuse of the power of the alliance. The secular and the sacred could not combine without corruption to both, especially to the latter. Hatred of the coalition between religion and government became so great that it was determined to divorce them: leaving government for purely civil purposes—for the State; and the Church for purely religious purposes—for the individual.

So long as there are different creeds and religious practices which are matters of individual conscience, there can be no union between religion and the State from the American point of view.

But there is a common platform of morals upon which all religions can stand. Fair-minded and liberal men could formulate a system of morals to be persistently carried out by the State to the satisfaction of all classes, religious or otherwise. In unsectarian ethics there is harmony. From that point of view there can be a union of the State and moral movements. What will come of all the efforts of religion to make men better, unless we can rely upon the power of the State to supplement such efforts? Religion will always be powerless to carry out its great moral mission, if the State permit, during six days of the week, practices which counteract the one day's work of the Church. What can be the effect of preaching and prayer and self-sacrifice if evil influences are constantly operative?

There may be commercial and political reasons for the creation and protection of kinds of business that are demoralizing, but shall the State regard them as more important than the morals of the people? Have we no higher aim than to have a rich nation? Shall party politics, or ethical principles control? Is it more important that this or that party should rule, than that moral sentiment should prevail?

In the minds of all unbiassed men there can be but one answer: Congresses and Legislatures should be not only directors of public works, but promoters of public morals.

In what direction can the State aid the Church in carrying out its ethical aim? First, by such legislation as will improve those agencies which cater to the intellectual and æsthetic tastes of society. The press, the stage, the school—what are

they doing for the moral development of the people? Whatever high ideas individual managers and editors may have, it seems evident from a glance at the daily papers and the posters, that they only appeal to the depraved appetite for sensation. Imagine the effect on the community if the press printed only such things as would elevate the morals of society, or at least not lower them. If certain evils must be exposed in all their nakedness, let it be done by private reports to the police department. The stage has not even the slight justification that the press may plead for its vile productions.

Our schools need reforming. Education has been secularized to the extent of excluding systematic moral instruction. To the traditional "three R's" should be added another three. Let Right, Rectitude and Righteousness be taught in the public schools, without the intermediation of Bible or theology. This is needed to lay the moral foundation for those thousands of children who have not the benefit of ethical religious instruction or of refined homes.

When moral standards are established in these three departments, let us purify our literature, especially that intended for the young. Let us abolish gambling of all sorts, whether in State lotteries, social clubs, or church fairs. Let us restrict the sale of alcoholic liquors as we do that of poison. Let us destroy all the dens and dives of large cities. But first of all, let us purify our politics and create a high moral qualification for eligibility to public office.

If religious leaders are in earnest, let them combine in an appeal to the State to introduce unsectarian moral instruction into our public schools. This will purify the press and the stage, will prevent the dissemination of unclean literature; and that will remove evil temptations from the masses. Meantime we must work for a government of the best men for the moral, as well as the material advancement of the people.

#### EDUCATION, LITERATURE, ART.

FELIX MENDELSSOHN-BARTHOLDY IN WEIMAR.

FROM THE MEMOIRS OF BARONESS JENNY VON GUSTEDT (NÉE PAPPENHEIM); COMMUNICATED BY HER GRAND-DAUGHTER, LILY VON KRETSCHMAN.

*Deutsche Rundschau, Berlin, November.*

I.

STRANGE and touching is the sensation that comes over me in regarding as history that which was, and indeed is still, current experience. The past lives on within me, and Mendelsohn's friendly lineaments stand forth distinctly. First I take up his letters of travel—fresh, full of the spirit of youth, from another world and time—my time. The profit to be derived from the book is the consciousness that this good, pure man is there; that is sufficiently rewarding to the reader, altogether satisfying. More important, and better adapted for endurance, is the impression left by Hensel's "Familie Mendelsohn." These are images true to the life, admirably painted, and framed in the fine gold of the author's love. If there is much that might be improved and elaborated, there is nothing that calls for objection. Mendelsohn's life in Weimar is not adequately described, and my remembrances may serve to extend what is said about it.

While I was attending the *pension* in Strasburg I received in a letter news of his first visit to Weimar.\* The eager questions which I addressed to my parents thereupon must have been really exasperating to them; for I remember my mother wrote that it might be as well for me to concern myself more with my books than with Weimar's festivities. Yet information came my way in abundance, thanks, especially, to my dearly-beloved

\*The writer alludes, apparently, to Mendelsohn's second visit, early in 1825; for at the time of his first visit (1821) she was only ten years old, and could hardly have taken an interest in it.



stepfather, who, notwithstanding the very burdensome pressure of the business of State, described for me, in his charmingly humorous style, what was passing in Weimar. It was like intelligence from Paradise, this information about Goethe, the demigod of my childish heart; and everything that centered about his personality seemed more significant to me than all the glories of the world. The youth of this day have no conception of such an enthusiasm; to have been inspired with it was a great joy, and the absence of it nowadays makes life the darker for our young people. The fervor for Goethe was so passionate among us schoolgirls that one might have thought we had sat worshipping at his feet for years, and so had read his works only by snatches, secretly. That I knew him, that he had stroked my hair, that he had extended his hand unto me—these were considerations which gave my person an almost sacred importance in the eyes of my friends.

Every line that came from Weimar was devoured, every word that he had uttered made its way through the whole maiden throng. Once, when he was sick, we sat us down in a corner and wept bitterly, and I and my dearest friend folded our hands and prayed, in girlish accents most moving, for the great, the marveled-at poet. Perhaps the feeling hereby reported may be smiled at nowadays as sentimental; but I am sure we were the better and the happier for it, that it was tuneful to our souls, and filled our spirits with goodness, beauty, and truth. It strengthened the sensibility for these things, it made the joys of life richer, leaving them unmarred by mockeries and cheap wit.

Felix Mendelssohn's nature was in the highest degree gifted, open, faithful, and good. He quickly won the hearts of those belonging to Goethe's circle, and not the least cordial of the hearts thus attached was Goethe's own. With silent envy I read the accounts of his individuality, his powers, so fascinating to the listener. On one occasion he dined with my parents, and upon being shown a picture of me he remarked that he would like to see me dancing to the music of his *Ringelreihen*. A copy that he made for me of one of his small compositions—I cannot remember now which one it was—set me into transports of delight, and for a long while my mind was busied with thoughts of the "wonderful youth," of Goethe's "David."

Soon afterwards I returned to Weimar. Felix Mendelssohn's name was still on everybody's lips. Even August Goethe, who very seldom spoke in warm terms of strangers, admitted that Mendelssohn had about him a quality adapted to fasten all men, not excepting himself, the said August Goethe. Several years passed before I made the personal acquaintance of the young composer; but I do not forget that meantime Goethe frequently received letters from him, which were immediately shared with Ottilie, and which I heard read. All of them breathed the profoundest veneration for his benefactor; and this veneration was not manifested by words alone, but by the most brilliant achievements also. It was for such achievements that Goethe aimed, and what more and more strengthened my admiration for Goethe was the influence that he exercised upon all who approached him—an influence from which he excluded none; he roused and stimulated every talent, and many indeed were the ones ready to perish in darkness to whom he vouchsafed the light of his splendid soul. The impulse that my own being received from him, though now it can be spoken of only in the negative sense of not having spent its force, seemed in those days truly electrical; and the effect upon Mendelssohn, a man of genius, must have been doubly powerful.

Numerous letters came to Weimar from Fanny Mendelssohn, too (whom, unfortunately, I never met). I believe she received a poem from Goethe, and undertook to set it to music, for Ottilie had in her possession some notes of the lady's composition which she forbore showing to the poet.

In the summer of 1830 Ottilie informed me—first pledging me to secrecy—that Mendelssohn was coming. It was easy to

conjecture that a musical guest was expected when, going up the stairs one day, I found Goethe's door open, and saw that Friedrich, his servant, had just finished unstrapping some bundles of music and was engaged in dusting the contents; while the only other occupant of the apartment, an individual skilled in the art of renewing the vitality of disordered pianos, was soothing the pains of the long, brown instrument. I concluded that it was Zelter for whom the preparations were being made, and congratulated myself; for I had learned to have a very high esteem for that old gentleman, with his bluff, comical ways, his blustering speech, and his affectionate heart. Instead it was his pupil, the wonder child.

When I was introduced to him—he stood beside Goethe, and I beside Ottilie—I felt a slight sensation of disappointment. He had a rather delicate aspect, was somewhat stoop-shouldered, and his face did not impress me favorably. The same afternoon I met him at Countess Henckel's, and he seemed a different man. The vivacity of his manner, his gracefulness, which certainly had nothing effeminate about it now, his beaming smile which had much the same effect as would be produced by drawing aside the curtain on a beautiful day in spring, made an impression never to be forgotten. And his playing—it embodied the man. There was nothing that suggested the bizarre, no murmur of discord that did not softly dissolve itself away, no virtuoso performing to dizzy the brain. Hummel's playing, I think, showed more fire, and more outward passion; but it did not cause one to feel, in the same sense that Mendelssohn's did, that the heart was entirely in the execution.

#### MILTON, SWIFT, AND BURKE AS PAMPHLETEERS.

F. C. MONTAGUE.

*Murray's Magazine, London, November.*

TO some of us, when dwelling with complacency upon the wealth of that noble literature which Macaulay styles the most lasting of the many glories of England, the reflection must have occurred how small a part of that literature is immortal; nay, how small is the part which has survived the mutations of two or three centuries! How little of the literature, say, of the seventeenth century, is known at first hand to the best-educated Englishman!

English prose-literature is more subject than most others to one species of decay. An exceptionally large part of it has a direct practical aim. To this practical aim it owes some of its greatest merits; its rude vigor and its prevailing common sense. Yet this practical aim can be attained only by arts irreconcilable with lasting worth. No writer can produce an immediate effect unless he is in sympathy with the public, or with some large portion of the public. He must take care that his matter shall not be too good and that his style shall not be too exquisite. Practical results are often attained by a writer without any genius at all.

The application of literary skill to political purposes is scarcely possible except in free States. In the free States of antiquity this application was made by the orator. In the free States of to-day this application is made by newspaper writers. In the seventeenth and eighteenth centuries, political discussion was carried on in Great Britain chiefly by means of pamphlets.

By far the greater part of these pamphlets had a merely momentary value. A few, however, had something more. Most of the celebrated English men of letters of the seventeenth and eighteenth centuries wrote at least a pamphlet or two, and some of them, unfortunately, wrote little else, at least in prose. Among these pamphleteers of genius three stand conspicuous above all others: Milton, Swift, and Burke. Three more illustrious names cannot be found in the whole range of our literature. What is the literary value of the pamphlets of these eminent men?

Of the three, Milton had the most powerful genius, yet was

the least admirable pamphleteer—a fact not surprising to any one who considers Milton's bent and way of life. His most obvious shortcoming as a pamphleteer is the lack of contact with the circumstances and opinions of the day. Compared with Swift's or Burke's pamphlets, Milton's are those of an inspired book-worm. Nor had Milton that innate political tact which goes far to supply the want of political knowledge. He discussed politics, sometimes with the inspiration of a poet, sometimes with the pedantry of a schoolmaster, but never as a man accustomed to manage mankind would discuss them. Even the learning which his pamphlets display is rather a blemish than a merit. Their redeeming feature is their revelation of a heroic nature, whose splendor no power of controversy or mist of bewildered learning can obscure. Eminently characteristic of the man was the love of liberty which inspired these writings, and the liberty for which Milton thirsted was, above all things, liberty of conscience. In point of style Milton's pamphlets cannot be praised without reserve. They display, indeed, those literary qualities which might be expected in anything written by the author of "Comus" and "Paradise Lost," the "wealth of magnificent words," the varied music of the long and involved but carefully modulated period; and, ever and anon, when rising to the height of some great argument, a swelling pomp of rhetoric, a profusion of living images, which silences criticism and leaves admiration breathless.

Milton's pamphlets are the uneven result of the drudgery of a man of genius in a field not truly his own. Swift's pamphlets are the triumph of a master in the art of polemical writing. Judged with reference to their object, the pamphlets of Swift are among the best things in our literature. They have lost much of their interest, now that the occasions which prompted them are forgotten. Their constant bitterness and now and then their nastiness, make them distasteful to sensitive readers. Their simplicity of style seems poverty-stricken to those who think that good writing means fine writing. Yet those who know what style means will own these pamphlets models of literary art. To be perfectly familiar though by no means vulgar, to be precise without being pedantic, to argue without becoming tedious, to tell impossible things in a way which makes them seem quite natural, to prejudice your reader while yourself seemingly unprejudiced, to stir him to madness whilst yourself apparently unmoved, to employ every artifice of the most dexterous advocate whilst never dropping the disguise of the modest parish priest or homely tradesman; all this Swift has done so often and with so much address, that after reading it seems quite easy to do, and one forgets for a moment that in English literature it has been done by Swift alone.

The pamphlets of Burke are far more alive than the pamphlets of Milton or of Swift. Their peculiar freshness cannot be explained by their more recent date. The "Letters of Junius" were written by a contemporary of Burke, and acquired a celebrity, not inferior to that of Burke's best known writings; yet the "Letters of Junius" have long since failed to find readers, and are steadily losing even reputation. Nor is the interest still felt in Burke's pamphlets the effect merely of excellence in style, although they possess that excellence in a very eminent degree. Burke, when discoursing of the greatest affairs at the highest pitch of his faculty is magnificent indeed. No more than Milton, however, can Burke be held up as a faultless model of expression. He had no humor and was not free from blame in point of taste. What really gives immortal life to his pamphlets is their peculiar strain of wise and suggestive thought; the wisdom of a man who has been deeply versed in public affairs, yet has never been so much immersed in business as to have no time for meditation. He was a veteran member of Parliament and a leader of a great political party. Yet he never confused the wisdom of the statesman with the artifice of the debater or party manager. He had leisure to continue those noble studies which enlarge the intellect and enliven the imagination.

#### THE SCOTTISH LANGUAGE.

THE REVEREND WM. WYE SMITH.

*Chautauquan, Meadville, December.*

SINCE probably every part of Great Britain has been peopled or overrun at various times by different nations, it may well be supposed that the language spoken is not in all cases identical. There is no conquest or immigration but leaves some words belonging to the new comers. Language, however, is very persistent in retaining its place, and unless the country is rendered a desert, or unless it has few inhabitants, and is deluged with the sudden influx of a large population, the old language is sure to retain its place, merely allowing itself to be enriched with a few names of articles, persons, and the like, or words for abstract ideas, found to be actually needed. The Goths did not impress their language upon Italy, nor the Franks upon Gaul; but both learned (or, at least, their children did) the language of the conquered.

The language of Scotland, being different from that of England, points to a different origin of the people. The Highlanders are undoubtedly Celtic. I shall chiefly consider the Lowlanders, so-called, the people who speak the Broad Scotch. South of the Forth they are doubtless of considerably mixed blood; but whether south or north of the Forth, the chief part of their blood is Gothic.

Since the days when the Scots and Picts (I do not say Picts, for that is merely a Latinized misspelling) were the inhabitants of Caledonia, there have been no wholesale conquests nor wholesale immigrations. The people are now mainly the descendants of the people then. The people are Gothic, of the Northern, or Scandinavian strain.

The Picts were the Lowland Scotch. The Scots were Celts, originally from Ireland. Their relations on the whole, seem to have been somewhat amicable. The notion formerly entertained, that the Picts were exterminated by the Scots, cannot bear the least critical and historical sifting. No; the Picts were always there; and after they became one with the Scots in government, in fact, after they had captured the Scottish court, they just continued occupying the same part of the country and speaking the same language as before.

Dr. Jamieson is the great authority on Scotch words. He died in Edinburgh in 1838. He met, many years before, the learned Professor Thorbrelin, of Copenhagen, who told him that he (Thorbrelin) had been greatly interested in collecting Scotch words. Dr. Jamieson had the idea that Scotch was only a corrupt dialect of the English, and said so. But the Professor replied, "The language of your country is more ancient than the English. I have met in Scotland between three and four hundred words purely Gothic, which were never used in Anglo-Saxon. I am a Goth, a native of Iceland, the inhabitants of which are an unmixed race, speaking the same language their ancestors brought from Norway a thousand years ago. Most of the words I have noted in Scotland are familiar to me in my native land. If you do not find out the sense of some of the terms, send them to me, and I am pretty certain I shall be able to explain them to you."

Dr. Jamieson began at first merely to please the learned stranger, but became interested in the work, and years after brought out his Scottish Dictionary the standard work on the subject.

But it was Burns who really fixed the Scottish language, and exalted his mother tongue to a place among the acknowledged languages of the time. There is not much difference between it and the Border dialect of Scott.

Professor Blackie argues that Scotch ought to be retained as the song dialect of the language. There is an incomparable body of Scottish song in existence, such as no other land can exhibit.

Of late years, in the best French-and-English lexicons, a great number of Scotch words are now included. Strangely,



it is the only manner in which an important branch of the language is given a place in the curriculum of our schools. Many Scotch words have come into English in our day. *Raid* and *rink* are in daily use. *Rive, flit, filly, tramp, ted, byre, blythe, bonny, cairn, glint, glib, knoll, porridge, tawse, tryst* may be given as words more or less incorporated into our noble English speech, and generally understood. There is a tendency to enrich the language from every source, and it would be strange indeed if the Scotch were overlooked.

#### CRASHAW AND HABINGTON.

*Lyceum, London, November.*

FATHER RICHARD CRASHAW, the poet-priest of Loretto, has established for himself in English Literature a reputation for Lyric writing which has placed him, in some respects, almost on a level with Shelley, to whom he bears a resemblance—so far, at least, as outward expression is concerned. The Ideal of Christianity in its sublimest conception is the object of Crashaw's poetic passion, and to him the realization of it became the sole absorbing theme of his best efforts, and the perfect satisfaction of his loftiest aspirations. What human love was to others, Divine Love was to Crashaw. We have many poets in the language who have touched the furthest limit to which poetry can ascend in singing of the skies above, and of the earth beneath, or in bringing out beauty from the flowers of the field, and the creatures who dwell amongst them, yet Crashaw has rivaled them all in the wealth of his lyric sweetness, whilst surpassing them all in the Divinity of his sublime Ideal. Again we have seemed to detect in sixteenth and seventeenth century literature in England, two distinct tendencies, other than those which make a difference between a sacred and a profane writer, a tendency backward to a sentiment which indicates the decay of the earlier Christian Ideal, and at the same time, and along with this, an attempt at some sort of resistance. Of this last tendency William Habington, who was born at Hindlip Hall, near Worcester, in 1605, may be selected as a fair illustration.

Mr. George Saintsbury says that "Habington shows the counterside to Milton—that is, the Catholic Puritanism, which is, no doubt, inherent in the English nature, and which, had it not been for the Reformation, would probably have transformed Catholicism in a very strange fashion." Without being able to understand this last remark, we cannot agree that Habington can be called a Puritan in the sense in which it was employed at his time. Habington has one subject for his poetic theme, and one virtue which he inculcates everywhere. If Puritanism means to champion domestic *purity*, then our poet most certainly could be styled a Puritan, but as for the doctrines which distinguished the party of Milton from the followers of the Court, those are conspicuously absent from Habington's poems.

The collected poems form a volume divided into three parts called "*Castara, the Chaste*," which is the poetic name under which the poet celebrates his innocent love and his happy married life. Scattered throughout the sonnets we have many allusions to the loose opinions, frequent amongst his contemporary writers, and in condemning these, whilst praising the sanctity of domestic life, the poet has left us a volume which should certainly not be lost sight of by readers in modern times.

In his own love-poems he dwells rather upon the spiritual excellence of his mistress than upon her mere physical charms: it is with the eye of mind he perceives her, and it is her higher endowments that excite his admiration. Of a pure attachment he had written that "when love builds upon the rock of Chastity, it may safely condemn the battery of the waves and threatenings of the winds." And in his verses to Castara he repeats substantially this account of the basis and support of genuine and lasting love.

Of his marriage he writes:—

"We saw and woo'd each other's eyes,  
My soul contracted then with thine:  
And both burnt in one sacrifice,  
By which our marriage grew divine.  
Time's ever ours while we despise  
The sensual idol of our clay:  
For though the sun do set and rise,  
We joy one everlasting day.  
Thus when to one dark silent room  
Death shall our loving coffins thrust:  
Fame will build columns on our tomb,  
And add a perfume to our dust."

True love he regards not as a union between two hearts but as an exchange:—

"Give me a heart where no impure  
Disordered passions rage:  
Which jealousy doth not obscure,  
Nor vanity th' expanse engage:  
Nor woo'd to madness by quaint oaths,  
Or the fine rhetoric of clothes:  
Which not the softness of the age  
To vice or folly doth incline:  
Give me the heart, Castara, for 'tis thine.  
Take thou a heart, where no new look  
Provokes new appetite:  
With no fresh charm of beauty took,  
Or wanton stratagem of wit,  
Nor idly wandering here and there,  
Set by an am'rous eye or ear:  
Aiming each beauteous mark to hit  
Which virtue doth so me confine:  
Take thou that heart, Castara, for 'tis mine."

## SCIENCE AND PHILOSOPHY.

### "RACE DETERIORATION" AND THE CALMUCKS.

HANS KAARSBERG, M.D.

*Tilskueren, Copenhagen, November.*

I AM an opponent of the theory of "Race deterioration." I have made extensive investigations among the country population of my native land, hoping to prove the physical superiority of country people over city people, and was very much surprised at the results obtained. Dr. Nommel's researches in the same field have brought the same results, and yet, in spite of these results, I am still an opponent of the theory, for I do not believe we have searched a field large enough to give definite proofs that civilization "carries a dagger in the sleeve."

In 1883, while traveling in Austria-Hungary, it occurred to me, that the examination of the nosological and physical conditions of an uncivilized nomadic tribe would help to the solution of the problem of "race deterioration."

Civilization and uncivilization are relative conditions. An absolutely uncivilized race does not exist, nor can we think of a people that has reached the utmost limits of civilization. By an "uncivilized people" I understand a people whose development has been checked, and whose growth has been stopped at some more or less primitive condition. I do not think I can give a more exact definition.

Last year I carried out my ideas of 1883, and visited the Calmucks.

On the immense steppes between the Caspian Sea and the Volga in the East, the land of the Kooban Cossacks in the West, the Don in the North, and the Caucasus in the South wander three nomadic peoples—the Calmucks, the Nogaics, and the Turcmans, each numbering about 10,000 souls. Of these, I speak only of the Calmucks. I had been told that these people did not exist; but following my own ideas I found myself, very soon, in the steppetown Stawropol, and right

among the Calmucks. Here I met the venerable old Ethnographer, M. de Bentkowsky, who has known the Calmucks for fifty years, and lived fifteen years among them. Much of my knowledge about the Calmucks I owe to him.

No one knows where the Calmucks originated. It is certain that they are Mongolian and came from Central Asia. If you ask the people themselves, particularly the old priests, the Bakschaes, who know more about the legends and traditions of the people than anybody else, they will answer you: "We are not Ghunni. We are Calmucks." There is much that points to a relationship to the people of India and China. The spoken language is Mongolian, the written, known only to the clergy, is Tibetan. The priestly vestments are largely Chinese in character. I saw in the temple in Sotnijen Icketucktum some very old Chinese MSS. But the Calmuck traditions are Indian. Everything that has characterized the Calmuck for centuries, still characterizes him. He is a born nomad, and all Russian attempts upon making an agriculturist out of him have failed; and his Christianity is a farce. All those who know the Calmuck, and of whom I have asked information, agree that the race is unmixed. The Calmuck is a Pariah. He is looked down upon by all neighboring tribes. Inter-marriage with other tribes is very rare. I heard only of one case, Prince Garhajif having married a Russian lady—but she did not live with the tribe; she had a house in Stawropol.

The character of the Calmuck is very simple. He is esoteric, sanguine, and naïve. He is usually a good husband, though his wife is his slave. The parents love their children tenderly. The women are overloaded with work. The men are lazy. Marital infidelity is rare. The unmarried women are chaste. Promiscuous sexual intercourse is rare. Marriages are contracted at an early age.

The guests' property and horses are safe while they are in the Calmucks' tents. But the Calmuck is ordinarily a smart rogue and an unredeemable horsethief. He is ordinarily good natured, but if aroused he becomes brutal. As a soldier, he is brave and can endure much fatigue. Murders are rare, but to leave an enemy on the steppes and let him die untended and in misery, is not infrequent.

The Calmuck lives always in his tent, both in winter, when the cold sinks to about 20° R. and in summer when the heat rises to 35-40° R. He is usually too lazy to lay in sufficient stores for the winter. In the summer the sun will often, in two days, burn up all the grass, and change the steppes to a dry desert. Famine is, therefore, not infrequent.

The people eat the flesh of the horse and the sheep, and drink mare's milk. The common Calmuck knows nothing of bread; he makes porridge, "Budan," of flour. Of fermented drinks the Calmuck knows "Tschigan," which he distills from cow's milk; from "Tschigan" he makes a stronger drink, "Arkê." "Kumys" is a Tartar product of mare's milk, something like the Calmuck "Gynattschigan." They also drink Wodka. The priests are commanded not to drink spirits, but they do so in the privacy of their homes. The Calmuck tobacco is black and very strong, and is used by men, women, and children alike. These people do not sing, though their language, which is soft, is well adapted to music. They ride wildly and brutally, and are cruel to their horses.

Calmuck physicians, who are all priests, practice both with medicines and theosophy. As regards diseases, I learned that infusoria are unusual, but lice, fleas, bedbugs, and flies infest the people. Diseases of the eyes are common in the summer, caused probably by dryness and dust; but the blind are few. Skin diseases abound, especially eczema. Female diseases go unattended, because the women will not allow examination. Puerperal diseases are rare. Confinements are easy; if there be any hindrances in the accouchment, the woman and her child die, because physicians who know anything, are rare. Ulcus ventriculi is not known, consumption and acute rheumatism are very rare, but catarrh of the stomach, the chest,

the intestines, and chronic rheumatism are common. Variola is the most dangerous and most feared disease among them. Epidemics used to carry off from 80 to 100 per cent., but since compulsory vaccination has been introduced the death rate is less. The Russian Calmuck physicians thought that the reason for the check to these maladies lay in the effective system of isolation practiced by the Calmucks in such cases, that of letting the sick lie on the steppes to die, excusing themselves by saying, "God did it." Influenza had ravaged the whole country before my arrival; intermittent fevers are common in the spring and the fall; epilepsy is known under its milder forms; primary insanity is very scarce, while secondary occurs now and then. A Calmuck never commits suicide.

Tuberculosis and syphilis are common on the steppes; the latter is the main disease there, and usually called "the disease."

All this is interesting to the scientific man, but the main question to me is, "Does this people get on better, say, than the Russian population? Or does it not get on at all? Everybody answered the question in the same way. The Russian officials and those that know the Calmucks from long intercourse with them say that they gradually decrease in number. A Calmuck nobleman whom I asked several times, always answered, "Our people certainly do not increase." At present it is impossible to get statistics. I believe the statement is true that the people diminish in numbers. As regards the Nogaic nomades, we know that they diminish by five per cent. annually. Yet they live better and are under better conditions than the Calmucks. The average age of the Calmucks is forty to fifty years; a man of sixty is a rarity.

As regards the doctrine of "Race deterioration" and the Calmucks, I would say this: we have in the Calmucks a people whose manner of living, whose education, and whose social circumstances are such that we are justified in calling them "uncivilized." The supporters of the theory would expect to find such a "nature people" powerful, and physically able to hold their own. But we find the opposite. The Calmuck suffers from the same diseases—syphilis and tuberculosis—as the civilized people. He endures great hardships, but he dies young. The main reason for this I believe to be that the Calmucks have taken on only the dark sides of civilization, and that they cannot be changed from nomads to agriculturists. If this people die out, they cannot be said to have been "murdered" by modern culture; they die because they are driven to the wall in the great battle of life.

#### SCIENCE AND IMMORTALITY.\*

AUGUSTUS JAY DUBOIS.

*Century, New York, December.*

THE chasm between mind and its material manifestation would still be as impassable as ever; but this chasm would not be that which confronts the physicist. The origin of motion, which to him has no analogue in his experience, would be explained fully in terms of the rest of our knowledge by referring it to mind.

But our observation is not confined to ourselves. Everywhere in nature we observe motions which are not due to the action of human volition, and, in harmony with what we have already observed, we can only conclude that they must likewise be referred to the action of mind.

Does this seem "mere analogy?" It is none the less scientific on that account, and none the less convincing. Outside of geometry I cannot name a single instance of what can be called "rigid demonstration"; and even there the complete statement of any problem involves its solution. Every great scientific generalization is a result of analogy. Sir John Herschel said: "It is but reasonable to regard the force of gravita-

\* Concluded from last week.



tion as the direct or indirect result of a consciousness or will existing somewhere."

This is precisely the conclusion at which we have just arrived, and it is so absolutely demanded by the facts, so directly in accord with the rest of our knowledge, that it must carry conviction.

We assert then as a demonstrated scientific conclusion, that behind all phenomena in nature we are forced to recognize controlling mind.

Herbert Spencer has, in an outline of 4500 pages, made a serious attempt to reduce all science and all human knowledge to a single principle—that of the "persistence of force." But stupendously grand as his system is, it has fatal gaps. The system starts with matter and force, and that is all. He explicitly declares that between mind and matter there is a chasm which logic cannot cross. Yet it is precisely this chasm which he is obliged to cross. For starting with the persistence of force alone, he is obliged somewhere to obtain mind in the outcome. Of anything back of force there is no mention. Starting from a premise which does not include mind, no mind can be logically deduced.

In the light of our principle we see at once that "persistence of force" resolves itself into existence of mind. We start with mind in our premises, with purpose back of force, and all becomes logical. In the light of our principle, we need not go outside of our premises to admit freedom. As the end of creation, we share to some extent the attributes of the will which guides creation; to a certain extent we exercise the same power of causality; within certain limits matter obeys our behest, even as matter is subject to mind; and we possess conscious personality, free will, and causality as partakers and co-workers with mind, through the possession of mind.

Here, then, we have a system which embraces the moral and spiritual as necessarily as the material and physical; and not the "persistence of force," but the invariableness of that which underlies all force, is the solid basis of it all. Without this guiding principle the facts lose coherence and significance,—they mean nothing,—and the entire system falls into fragments. With it, meaning and purpose light up every step, fragments are organically related, and the stupendous work of Spencer, which has been so violently attacked in the interests of theism, becomes the most convincing and comprehensive theistic argument science has ever framed.

Recognizing mind and purpose back of material manifestations, the question of man's future state becomes one in which, in the light of science, hypothesis gives way to certain conviction. The result of the whole vast scheme of orderly evolution we must regard as the action of mind guided by unchanging purpose. Still in accord with progressive conditions, we observe an orderly evolution of mind, emerging in conscious identity, and the conviction of freedom. Then become manifest moral responsibility, spiritual progress, conscience, self-denial, all pointing in the light of purpose to some yet far-distant goal, and thus at last we are forced to regard man as the result of all this mighty process, as designed for some end commensurable with the vast agencies which have called him forth. If all this is to end in collapse and utter extinction of the very result attained, what a ridiculous mouse the mighty mountain has brought forth! Can such a conclusion stand for one moment the test of reason?

Professor Fiske well says:

The more thoroughly we comprehend the process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of meaning.

Here, then, man stands as the terminal bud of the tree of life, the end of mighty process, with a meaning which interprets the process, but which cannot be identified with it. "In the beginning psychical life was but an appendage of the body;

in the end the body is the vehicle of the soul." In the light of purpose, this means something.

There can be but one conclusion in terms of the rest of our knowledge. Happiness, enjoyment, the enrichment of life, these are pleasant things; but the earth, as science reads its future, cannot be their lasting abode. They are a means, but not an end. They have their purpose in the scheme, but the development of a conscious indefeatable personality,

One soul against the flesh of all mankind;

of a spiritual energy, capable of coöperation and fit tool for higher things—this is an end which alone satisfies reason, science, revelation, faith, and hope. This alone is commensurate with the whole mighty process. The attainment of such personality we begin here. So surely as we begin it, has our true life begun, and opportunity must be afforded to complete the work. And this personality, science tells us, as certainly as it can tell anything, is not born to die.

## THE DEVELOPMENT OF AMERICAN INDUSTRIES SINCE COLUMBUS.

### X.—THE RISE OF THE POTTERY INDUSTRY.

EDWIN ATLEE BARBER.

*Popular Science Monthly, New York, December.*

FOREIGN writers say the United States can boast of no ceramic industry, and our own writers have let it pass. It can, however, be shown that the fictile art is almost as old in this country as in Great Britain, and has been developed in almost parallel lines.

Earliest European settlers found the American natives proficient in the manufacture of earthen vessels. Of the primitive potteries which are known to have been early operated in the colonies, no extended accounts have been written by the older historians. As early as 1649 there were a number of small potteries carrying on a thriving local business in Virginia; and the first Dutch settlers in New York are said to have made a ware equal in quality to that of Delft. Dr. Daniel Coxe, of London, proprietor, and afterwards Governor of New Jersey, was the first to make white ware on this side of the Atlantic. He caused a pottery to be erected at Burlington, N. J., previous to the year 1690.

In 1685 Thomas Miles made a white "stone-ware" of pipe-clay procured at Shelton; and a few years later a potter named Astbury improved upon it by a salt glaze. It is probable that the "chinee" of the Burlington pottery was somewhat similar to the cream-colored or white stone-ware made at the same time in England. Gabriel Thomas states in his description of Philadelphia (1697), "Potters have sixteen pence for an earthen pot which may be bought in England for four pence."

A stone-ware factory was started in New York, at "Potter's Hill," near the "Fresh-water Pond," back of the City Hall, about 1735, by John Remmey, who came from Germany. The business was carried on until 1820, and later a great-grandson, John Remmey, established a pottery at South Amboy, N. J.

Previous to the middle of the last century, and before the manufacture of porcelain had been attempted in America, English potters were using china clays procured in this country. Mr. William H. Goss says: "It is curious that it [the clay] should have been imported from among the Cherokees, when we had mountains of it so near us as Cornwall."

An attempt was made to manufacture fine porcelain in Philadelphia in 1771-72, but does not appear to have been financially successful.

The terra-cotta works owned by A. H. Hews, North Cambridge, Mass., were founded by his great-grandfather, Abraham Hews, at Weston, Mass., some time previous to 1765. The location was changed by the present proprietor in 1870 to North Cambridge, where, it is said, more flower-pots are pro-

duced than at any other factory in the world. Here is also made the usual line of fancy garden terra-cotta, and a large variety of art pottery for decorators.

Before the close of the last century potteries for the manufacture of earthen and stone-ware had become numerous throughout the States. All the white-ware at that time was known as *china*, and the term was evidently applied to queen's-ware—certainly not to porcelain. Paul Cushman had a stone-ware factory at Albany, N. Y., in the first decade of this century, and some of his ware is now in the possession of S. L. Frey, of Palatine Bridge, N. Y.

Daniel Freytag was making in Philadelphia, in 1811, a finer quality of china-ware than had yet been produced in the United States. It was made in various colors, and embellished with gold and silver.

Porcelain was made in New York City early in this century, probably by Dr. Mead. How long this factory was in operation is not known, but it is believed that a fine grade of ware was made there from American materials. A vase over a foot in height, "finished in 1816," of excellent body and exceedingly white glaze, is preserved in the Franklin Institute.

In 1823, Henry Remmey started at Philadelphia a pottery, which now, under the proprietorship of Richard C. Remmey, is the largest stone-ware works in the United States. Here are manufactured fire-bricks of superior quality, and chemical stone and porcelain ware, some of the vessels having a capacity of 200 to 500 gallons. The factory produces a large line of household utensils, and ten large kilns are taxed to the utmost.

From 1816 to 1819 Benjamin Tucker had a china shop on Market St., Philadelphia. He built a small decorating kiln in the rear of the store, for the use of his son, William Ellis Tucker, who painted and fired the imported white china, with at first only partial success. His experiments with different clays found near Philadelphia resulted in the manufacture of a fair quality of opaque ware. Then directing his attention to kaolin and feldspar, and finally discovering the proper proportions of these ingredients in combination with bone-dust and flint, he produced an excellent grade of natural or hard porcelain, and began to manufacture for the market in 1825. In 1828 Thomas Hulme was admitted to the business and great improvements were made in decoration. Later the firm became Tucker & Hemphill, and skilled artists were brought from France to decorate the ware. The later productions of this factory were superior to anything before produced in this country.

From this time the growth of the industry in the United States was rapid and successful, and steam and labor-saving machinery have greatly facilitated the work of the potter.

#### THE PLANETARY CHAIN.

G. R. S. MEAD.

*The Theosophist, Madras, August.*

IT is one of the postulates of ancient science that there is a Central Sun in the Universe, the heart of the great body of Cosmos. This may be called the microbe of the universal germ-cell granulates, and evolves into the perfect forms of its type; so does the universe, on its own stupendous scale, differentiate and evolve into its component systems. Strange enough it may seem, the study of the development of an insignificant germ-cell will teach the student of nature the genesis of a world or even of a universe. "As it is above, so it is below." And just as the germ-cell requires a certain energy to develop into a plant, an animal, or a man, so does every sidereal body require an energy to evolve it into its present stage of manifestation. This energy is called Fohat, the electro-vital force of the universe. Bearing, then, the facts of a Central Sun and Fohat in mind, we shall be able to understand the following from an ancient scripture: "The Central

Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines, and finally to approach each other and aggregate. . . . Being scattered in Space, without order or system, the world-germs come into frequent collisions until their final aggregation, after which they become wanderers (*i. e.*, comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions; those that escape become worlds."

Here we are introduced to a veritable "War in Heaven," in which the "Struggle for Existence" and the "Survival of the Fittest" play their respective parts. Let us, however, remember that we are dealing with a metaphysical rather than with a physical universe, for the worlds we see are but the gross physical molecules of the outer shell of Cosmos, just as the physical body of man is but his outer "coat of skin," and not the real man.

The universe and everything in it is septenary—that is to say, is composed of seven interpenetrating States of *Substance*, three of which are spiritual and four material. This one substance, if anything, is LIFE, and its constituent particles or atoms are the LIVES which "live and have their being by consuming each other." Hence they are called the "Devourers"—these are the builders of everything in the Universe. The lowest, or outer and most material, state of this substance is that visible and objective universe which we recognize with our physical senses; its other states are, therefore, metaphysical and subjective, or outside the range of our normal and physical perception. We have, however, only to deal with the four lower and material planes of this substance, the three higher, or innermost, being of a spiritual nature, and entirely formless, and, therefore—as far as material consciousness is concerned—ineffable. These are the seven great cosmic elements or "rudiments," which must not be confused with the elements of the ancients, much less with the elements of our modern science. For while even the elements of the ancient Grecian physicists were all on the lowest of these seven planes, or, in other words, were sub-divisions of the seventh cosmic element; while even of these they only know four, viz., their so-called Earth, Water, Air, and Fire, with a problematical fifth called the quintessence;—the gross elements of our present science are all on the lowest of these sub-divisions again in their turn. The Earth, Water, Air, and Fire even of the "Philosophers" were "subtle elements" compared to the modern molecular army which Prof. Crookes is fast sweeping into the scientific dust-bin.

Remembering, then, that we are dealing with processes which, as far as our solar system is concerned, occurred thousands of millions of years ago, the genesis of a sidereal body can be traced along a line of evolution.

We can trace the evolution of a planet from its emergence from the *laya* or homogeneous state, through its various transformations, until it involves into the *laya* state again, which is the eternal and *normal* condition of Substance, differentiating only periodically; and being during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses. For just as the universe is out-breathed and in-breathed, so does the planet emerge from its world-germ to return again to its primordial state, after completing its spiral and cyclic path of evolution and involution.

Like everything else in the universe, this planetary cycle is of a septenary nature, consisting of seven root changes of state, which may, for convenience, be called "globes," but should not be imagined to occupy different places in space, but rather be thought of as images to represent changes of state caused by the information of the nebulous and ethereal planetary matter, which evolves from, and involves into, itself. These seven globes interpenetrate one another, although they are divided each from the other in degree, or state, just as the seven principles of man or the seven planes of consciousness, are



separated. What is to be remembered, however, is that it is a separation of state and not of locality.

The globes are further informed and their homogeneous matter differentiated and developed by a stream of life and consciousness, which cycles round the chain and produces all manifold forms of all the kingdoms of nature. This "Monad Host," as it is called, circles round the chain seven times, each of such cycles being called a *Round*. As the life-wave leaves one globe and passes to the next, the globe that has just been quitted remains in *statu quo*, or in a state called "obscuratio," until the return of the Monad Host on the next Round. Thus we have seven globes or material states through which the Monads pass seven times, making in all forty-nine stations. Further, there are on each globe, seven kingdoms, owing to the life-wave being also septenary, or, in other words, there are seven Monads or seven classes of in-forming essences, one for each kingdom. Each kingdom goes through seven transformations on each globe, and thus, in the human we find seven humanities succeeding each other on each globe. Each of these is called a *Root-Race*, which, after living thousands of thousands of years, transfers its life-principles into its successor. These *Root-Races* are again sub-divided, and so the analysis proceeds almost *ad infinitum*.

The fourth globe holds a unique position in the planetary chain, so also does the fourth Round, the fourth Kingdom and the fourth Race, etc. It is, as has been said, the point of balance of "Ezekiel's wheel," the battle-field on which the contending hosts of Spirit and Matter meet in almost equal conflict. We are told that this planet, of which our earth, its fourth globe, is the gross physical body, is in its fourth *Round*, and that its humanity is in its fifth *Root-Race*. We, therefore, see that we are just past the turning point of our cycle, and that the involution into Spirit is commencing.

With each Round the earth is said to have developed a new element. In the first it was Fire; in the second, Air; in the third, Water, etc. It should be steadily borne in mind that these "Elements" are the substance of the cosmic planes of consciousness, and that our Fire, Air, Water, and Earth are not even the reflections of their shadows.

Such is the bare sketch of a Planetary Chain, and the difficulty has been to condense the wealth of information that can be drawn from religion, science, philosophy, as well as from "superstitions" and "enlightenments."

#### THE FIRST OBJECT OF THE THEOSOPHICAL SOCIETY.

KATHARINE HILLARD.

*The Path, New York, December.*

THE three principal objects of the Theosophical Society as laid down in the books are: *First*, "To form a nucleus of a Universal Brotherhood of Humanity without distinction of race, color, or creed." *Second*, "To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, namely of the Brahminical, Buddhist, and Zoroastrian philosophies." *Third*, "To investigate the hidden mysteries of Nature under every subject possible, and the psychic and spiritual powers latent in man especially."

The three divisions are but three roads leading to one goal, but as St. Paul, in enumerating the theological virtues, declared that "the greatest of these is charity," so of the three objects of the Theosophical Society the greatest of these is "Universal Brotherhood"; the others but side-paths leading into it.

The outside observer who inquires as to the objects of Theosophy, as soon as he hears "Universal Brotherhood" mentioned, immediately objects "that there is no need of a Theosophical Society to teach us this, that Christianity has always taught it, that even agnostics and Jews and Mohammedans practice it, and that, in fact, it is a great piece of pre-

sumption for theosophists to suppose they can make anything original out of so threadbare a doctrine. To which we would reply, in the first place, that truth never can be new, that the poet spoke of her with absolute assurance when he said "the eternal years of God are hers," and that that eternity stretches as far into what we short-sighted mortals call the Past, as into what we are pleased to term the Future; and when we learn to know the eternal verities we shall realize that upon the dial of the Absolute there are no figures, because beyond the realm of Illusion there is no Past, no Future, only one everlasting Present. The power and weight of truth are in its *age*, not in its newness; in the way that it appeals to our hearts as something that we have always known, but somehow unaccountably lost sight of; something that we greet like a dear friend we rejoice to see again after long absence. Therefore, we will not try to claim novelty as a characteristic of the doctrine of Universal Brotherhood.

But we may claim a certain freshness in the method of our teaching. Universal Brotherhood as taught by the churches has too often far too much of the "elder brother" element in it, of a certain virtuous condescension of the truly good towards those so far beneath them in physical and moral qualities that they can afford to demonstrate the height of their own position by the amount of effort they make to stretch a helping hand towards those whom they acknowledge as their "brethren in the Lord." Outside of this rather indefinite location, the brothers occupy the usual uncomfortable position of poor relations.

Brotherhood as taught by the churches is founded generally upon a physical basis. It implies equality, but not identity; men are brothers because they have similar organs, passions, capabilities, a common lot; because they share the great experiences of birth and death and a possible immortality. They are a collection of similar units, an agglomeration of shells upon the shore of life. But they are not *one thing*; each has his personality which shuts him out from his kind by inclosing him within the limits of self; and between man and man that barrier of personality is ever firmly set; come as near as they can, the consciousness of the *I* and the *Thou* is ever between them.

But in Theosophy the fundamental doctrine is that of absolute identity. These outward shows of things are but illusions, a deception of our senses, themselves but a fleeting image on the screen of Time. As life departs our bodies fade and crumble into dust, and mental faculties fail and disappear, our desires and our passions perish with the organs that gave them birth. What remains? Only the Spirit of Man, which is the Spirit of God.

Only by recognizing this absolute Unity of Spirit can we possibly understand the real meaning of the doctrine of Universal Brotherhood, and realize that it means, not the equality of *man*, but the *identity of MAN*. Only when we learn to think of Man as a whole, as a collective being, of which each one of us forms a more or less insignificant part, as the separate cells in our bodies make up that physical machine which we think of as *our own*, only when we can grasp this idea of *identity* instead of equality, shall we begin to see what "The first object of the Theosophical Society" really implies.

As the object of our individual existence is to return, a glorified and perfected consciousness, to that great Fount of Being whence we sprang, so Humanity as a whole must purge away the evil, dominate the physical, and become a God. To this end we must all work, and each year as it closes will bring nearer the time when the Divine Voice can say in the highest, "Let there be light." Then indeed shall come the Golden Year, and then

" Shall all men's good  
Be each man's rule, and universal Peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Thro' all the circle of the golden year."

## RELIGIOUS.

## THE PLURALITY OF NATURAL RELIGIONS.\*

LOUIS MÉNARD, DOCTEUR ÈS LETTRES.

*Revue Bleue, Paris, November 28.*

RELIGION is the general bond of human beings united in a society, the poetical and plastic expression of the ideals of peoples. It translates their first thoughts, is developed, transformed, and altered along with them. A theory in fashion during the last century traced all religions to one source, deism, which was called the natural religion *par excellence*, and of which the others, it was claimed, were alterations. To this hypothesis, nowadays abandoned, has succeeded that of an original fetichism, which also starts from a theoretical view and derives no support from history. Fetichism does not correspond to any view of man collectively; it is less a religion than an embryonic form of religious sentiment among inferior races. You find this fetichism at all epochs among individuals imprisoned in the limbos of intelligence, not only among peasants, but in all classes of society. Those vague terrors, which it is thought can be conjured away by arbitrary practices, that tendency to attribute to certain objects, certain words, certain men, a mysterious power, everything which constitutes the fetichism of savage tribes, exists among the most civilized people also, under the name of superstition. It is not impossible that at prehistoric epochs, such was the point of departure of religion among the best endowed races; but as we have no proof of that fact, to affirm it is not scientific.

The forms of religion vary according to places and times. There are several natural religions, just as there are several races and several languages. The primitive revelation, that is, the first impression of nature on human thought, assumed different characters according to the temperament of peoples. Each race manifested its particular genius in its religion and its language. Languages have been grouped into families, and in like manner religions can be grouped into families, answering to the families of peoples. The world can be conceived of as a machine, as an animal, or as a concert. To these three conceptions answer the three great forms of religion in antiquity. Monotheism regards nature as inert matter moved by a will exterior to it; pantheism represents nature as a living unity, having in itself its principle of action; polytheism sees in nature a collection of independent energies, of which the combination produces universal harmony.

The thought of primitive peoples is a plastic wax, on which nature makes a deep impression. Ten artists of genius, before the same model, will make ten portraits, each differing from all the others, yet all admirable. What would be the result if the model were multiplied like nature, which is so dissimilar in different countries? This variety of aspects contributes as much as the distinctive characters of races to explain the original difference between religions.

Pantheism is bound to be the natural religion of the inhabitants of Egypt, where universal life reveals itself in its unity by the fecundating action of the sun, in its diversity by the animal species. The periodical inundations of the Nile awaken the idea of an unchangeable order, with alternate periods of death and life which, for man as for other beings, hold forth a promise of resurrection. Monotheism is bound to be hatched spontaneously in sandy deserts, where a single living force, the simoon, the breath of which is a devouring fire, fills with its immensity the dumb solitude, and we understand the humiliated terror of man beneath this grand sky of Arabia, so deep and cloudless, always the same, when he compares his infinite pettiness with this infinite grandeur.

It was not fear, however, which revealed to the Aryans, our

\* From Doctor Ménard's lecture on "Ancient Civilization," introductory to the course on Universal History at the Hotel de Ville of Paris.

distant ancestors, their natural religion, polytheism. Bathed in a vapor of gold on luminous heights, they felt that they were near Heaven and were living with the Gods. The Rig Veda has preserved an echo of their joyous admiration of the first sunrises. This venerable book, written in the most ancient of Indo-European dialects, enables us to understand the bursting forth of religious sentiment in the superior races, as well as the truth of the religious language, which is mythology.

The Veda has remained the sacred book of the Aryans of India, although their religion passed from polytheism to pantheism, at the same time as the establishment of hereditary castes. In Greek poetry, polytheism is presented in a form less primitive than in the Veda, but much more perfect. Above the cosmic Forces, Greece conceived of the living Laws which are linked each with each in an eternal order. She sought the divine in humanity, and by the worship of Heroes prepared that apotheosis of human virtues which was to be summed up in the Christian dogma of the Man-God. The religion of the Romans and that of the Greeks resembled each other as much as the languages of the two peoples; but in Greece the popular beliefs were mobile and variable from one canton to another. There was no priestly body to fix these beliefs. The real theologians of Hellenism were the poets and sculptors. This poetical and plastic initiative was lacking with the Romans. Their mythology was so poor, that worship with them had more importance than dogma. The priesthood was reserved for the heads of families. Religion was always for the Roman aristocracy a means of government.

As a compromise between a unity and a plurality of Causes, between monotheistic religions and polytheism, stands the Iranian dualism or Mazdeism, the only religion which has freely handled the problem of evil, that stumbling-block of religious spirits. Dualism regards the world as a field of battle for two opposite principles, light and darkness, good and evil, God and the Devil. This creed, connected with the name of a mythical revelator, Zoroaster, has served as a bridge of passage from ancient religions to modern religions. It is regarded as a reform or a heresy of the religions of India; perhaps it contains an element borrowed from the traditions of another race. The Mazdean doctrine of the Devil, foreign to the Bible, was introduced tardily among the Jews, and passed from them, as intermediaries, to the religion of the Christians and that of the Mussulmans.

## THE ESOTERIC CHRIST.

EDWARD MAITLAND.

*Lucifer, London, November.*

THE withdrawal of Christ from his true place in the Trinity of the Manifest, and his identification with the corresponding "Person," Adonai, in the Trinity of the Unmanifest has been disastrous in the extreme in its consequences to religion and humanity. For by presenting the incarnation as occurring through abnormal devolution from above and without, instead of by normal evolution from below and within—thereby making Christ a being extraneous to man, and of a nature other than man's, instead of the perfected self-hood of man—orthodoxy has inverted the true conception and import at once of creation and redemption, with the result of placing an impassable barrier between man and God, and defrauding man of the divine potentialities which are his inalienable birthright.

This is not to say that the creed itself is in error. As the creed of a Church of the Manifest, the creed is a creed of the manifest. Hence it deals only with the kingdom within man, and recites the principles, processes, and states in the spiritual history of man become by regeneration Son of God, or Christ. But this kingdom and this Christ, orthodoxy has ignored, and has referred the symbol defining them to the Unmanifest, therein suppressing the real subject of the creed, the esoteric



Christ and his kingdom within. By their adoption of, and persistence in this course, the representatives of orthodoxy give proof positive, that in respect of their comprehension of the one essential doctrine of salvation, that of Regeneration, they have not advanced a step beyond him whose confession of ignorance of this very doctrine elicited from the typical man, regenerate himself, the exclamation, "Art thou a Master of Israel and knowest not these things?"

The same confusion of planes which has led to the identification of the Christ in the trinity in man, with the Adonai in the trinity of the Godhead, has led to the identification of the Virgin Mary in man with the corresponding element in original being, the "Sophia" or divine Wisdom, this being the name of the feminine element, Substance, in the Godhead.

The term "Christ" is of manifold significance, implying alike a principle, a process, a state, an office, and a person; under which last aspect it is also manifold, being exoteric and esoteric, or historical and mystical; microcosmic and macrocosmic, or individual and universal.

As principle, "Christ" denotes that property or quality in virtue of which the substance of existence tends, under individuation, to revert to its original pure condition, by relinquishing its artificial or "created" state as matter, for its normal and divine state as spirit. And this tendency finds its expression and satisfaction in and through evolution. A definition of it, to be sufficient, must recognize these three things: (1) The divinity of inherency; (2) Evolution as the process of manifestation of such inherency; (3) the personal Christ as the crown of evolution; and this alike in his four aspects, the exoteric and the esoteric, the microcosmic and macrocosmic.

As process "Christ" denotes that which, in the language of the Higher Alchemy, is called "The Great Work, the Redemption of Spirit from Matter." The subject of this process is the Will. Its method—the "Secret and Method of Christ"—consists in inward purification. And that from which such purification is requisite is the condition implied by the theological expression "original sin."

All that is necessary to enable us to recognize the received definition of "original sin" as an indefeasible truth, is the right understanding of the term "Adam." Following the esoteric method, and for persons reading principles, we at once recognize as intended by "Adam" that part of man's nature which, being the first to be elaborated, constitutes the first stage in his evolution as man, and being his outer and superficial part, constitutes the external self-hood only. "Adam" is the bodily, or sense, nature; and the limitations which constitute original sin are those which arise from his derivation through and constitution of the lower modes of consciousness into which substance has been projected in order to serve as the raw material of creation.

There has yet to be taken into account that principle of man's nature, which is "Eve." "Eve" is his soul, who, as a portion of the divine substance, segregated and individuated indeed, but uncreate, retains her original nature and is competent for his redemption, which she accomplishes by means of his re-creation or regeneration. But not all at once, or in the immediate present. Her function in regard to him, on the spiritual as on the social plane, may be expressed in the injunction, "Woman, redeem your animal!" She perpetuates him in order to build him up from man physical only and perishable, into man spiritual and eternal. And for this she must, like him, undergo trials and experiences and be "made perfect through suffering." The state of innocence that comes of ignorance must be exchanged for that of the virtue that comes of knowledge, which itself must be the product of experience. Only by sharing her Adam's limitations can she become to him the efficient helpmate she is destined to be.

To express our conclusion in terms of the "Higher

Alchemy" already named, this is the secret and method of Christ:

The Will of God is the alchemical crucible, and the dross which is cast therein is matter.

The dross shall become pure gold, seven times refined, even perfect spirit.

It shall leave nothing behind it, but shall be transformed into the Divine Image.

It is not a new substance, but its alchemical polarity is changed and it is converted.

Except it were gold in its true nature, it could not resume the aspect of gold.

And except matter were spirit, it could not revert to spirit.

To make gold the alchemist must have gold.

But he knows that to be gold which others take to be dross.

*Cast thyself into the Will of God, and thou shalt become as God.*

*For thou art God, if thy will be the Divine Will.*

*This is the great secret; it is the mystery of Redemption.*

*And, being this, it is the secret and method of Christ.*

#### HOW THE ALL-BEAUTIFUL JOSEPH TOOK TO WIFE ASENATH, DAUGHTER OF PENTEPHRES, HIGH PRIEST OF ON.

MISS M. BRODRICK.

*Biblia, Meriden, Conn., December.*

I HAVE often been asked, How was it that Joseph, being a believer in El-Shaddai, came to marry Asenath, who believed in Ptah and Osiris, Isis, Nephthys, and the other numerous divinities of the Egyptian Pantheon?

To the early Christians, this episode in the life of Joseph must have seemed peculiarly strange and unaccountable, all the more so from the fact that the patriarch was always upheld as one of the prototypes of their Divine Master. How came it, then, that Joseph could possibly have allied himself with one who was herself a heathen and the daughter of the chief priest of a false religion?

The historic fact remains that Joseph, the Syrian slave boy, rose to the dignity of Adon over the whole land of Egypt, and was given as his wife Snat, the daughter of "Pet-p-ra," the high priest of Annu. Upon this incident there was written, early in the Christian era, a most charming story; the most ancient text is the Greek, of which, unfortunately, part is lost. There is a Syriac version, made in the sixth century, and an Armenian translation from the Greek. The abridged story, as I now give it, is from an unpublished translation of the Greek version:

In the first year of Plenty, Pharaoh sent Joseph throughout the land of Egypt; and on the eighteenth day of the fourth month, he arrived at Heliopolis. Now there lived in that city a certain man named Pentephres; he was high priest of On. He had one only daughter, named Asenath; she being now eighteen years old was exceeding beautiful, "not like to the daughters of the Egyptians, but in all things like to the daughters of the Hebrews, being great of stature like Sarah, blooming as Rebecca, and beautiful as Rachel." Now when Joseph was come into the region of Heliopolis he sent sixteen of his young men to Pentephres, saying: "I will be thy guest to-day." And the high priest answered: "Blessed is the Lord God of Israel, inasmuch as my lord Joseph hath esteemed me worthy." A feast was prepared for the honored guest; but before his arrival Pentephres called aside his daughter, explained the reason of Joseph's visit, adding: "Come, my dearest child, and I will present thee to him for wife; and thou shalt be his bride and he shall be thy bridegroom for all eternity." To which Asenath replied, in scorn and anger: "Wouldst thou deliver me up as a captive to a man of foreign race, a runaway, and who has been sold as a slave? No, I shall

marry the first-born son of the King!" Before Pentephres could reply Joseph was announced, and Asenath fled. Joseph entered the courtyard, and Pentephres and all his household, save Asenath, made obeisance to him. He, raising his eyes, beheld Asenath looking out of an upper window, and he requested Pentephres that the woman should depart from the house. But the high priest explained that it was no strange woman, but his daughter, and Joseph begged that she might be fetched, and that she might be unto him as a sister. And Joseph greeted her, saying; "The Lord God who gives life to all shall bless thee." Then Pentephres bade his daughter "go thou up and kiss thy brother"; but Joseph stayed her, saying: "It is not right for a God-fearing man, who glorifieth with his mouth the living God, and eateth the blessed Bread of life, and drinketh the Cup of immortality, and is anointed with the blessed Chrism of immortality, to kiss a strange woman." Asenath, being grieved with Joseph's sternness, retired to her chamber; and having fasted and sat in ashes during seven days, she "changed her mind" (lit. became converted), and on the eighth day, as the morning star rose in the east, behold, the heavens were rent, and there appeared a man with eyes as the sun and hair like unto fire standing before her; and he called her by name, saying: "I am prince of the house of God, and the captain of the Lord's host." He unfolded to her that her name was written in the Book of Life, and that she should no longer be called Asenath, but "City of Refuge."

And the angel said unto her, "Enter into thy cellar, and thou shalt find a honeycomb upon thy table," and she found a comb as white as snow. And then blessing her for her faith in the One God, the man "touched the honeycomb and fire went up from the table and consumed the honeycomb, but the table was uninjured." And he passed out of her sight, and she saw "as it were a chariot with four horses rising eastward into Heaven." Then she went forth to meet Joseph, and told him all that had happened unto her. And on the morrow Joseph took her to him as wife, and Pharaoh made a great feast for them seven days.

## MISCELLANEOUS.

### THE FRENCH TRANS-SAHARA RAILWAY.

BY TANERA.

*Ueber Land und Meer, Stuttgart, No. 4.*

THE Trans-Sahara Railway starts from El Guerrah in the northern part of the Algerian Atlas, 37 kilometers south of Constantine, winds through the mountains and over the plateau of Aurès, descends from Batna to El Cantara, passing from an elevation of 1,100 meters to an elevation of 111 meters, and at the last-mentioned place plunges abruptly into the desert through the Fom es Sahara. It proceeds from oasis to oasis in a southwesterly direction to Biscara. It is now in operation to that point. The total length of the line is only 239 kilometers, a short enough distance compared with the more than 3,000 kilometers of the entire route as projected.

Yet even this short road has demonstrated its value by beneficial results. It has enabled the French to advance farther into the desert, to Tuggart, and place a garrison there; for at present this region can be occupied only from Biscara, not from the other side of the Atlas. The trade of the northern Sahara oases has been developed in an unprecedented manner during the three years that the railroad has been in existence, and it would have reached even greater dimensions if the French had not introduced too stringent tax and military laws. Formerly the caravans from the interior of the Sahara took the route through the Fom es Sahara, in order to get their products to Constantine, Philippeville, Bona, and Algiers. The severe French legislation frightened them away, and now they prefer to go to far more distant Tripoli. With a little more mildness, and due regard for the race peculiarities of the

Arabs, Berbers, etc., it would be easy to attract the great caravans to the stations of the Trans-Sahara Railway, since by trading at these stations very many days would be saved.

With the progress of the locomotive, order has been established in the northern Sahara. One can travel to the oases now as safely as to the much-frequented European resorts. There are strong garrisons far in the south, and Biscara contains a large force of troops. The natives know that at the least sign of disturbance the telegraph will carry the news in a few seconds to Batna and Constantine, and that, if not on the self-same day, certainly on the next day, the railroad will bring a detachment of soldiery so formidable as to render it sheer madness to make any attempt at resistance. The mud walls of the oases gave the inhabitants but scant protection against the robbers of the desert, the fierce Tuaricks. The protection afforded by the railroad quite reconciles the natives to their dependency and to the French law.

The next aim of the French is to extend the road from Biscara to Tuggart. From there it will be built southwardly to the Tisili plateau. The natural difficulties are not at all to be regarded as insurmountable. By sinking artesian wells and planting eucalyptus and palm trees, places favorable for stations can be made all along the line. But the Tuaricks! Many hard battles must be fought, and it will be necessary to take by force of arms Ghadames on the east and Ain Salah on the west, before the idea of advancing farther south through the country of the Tuaricks and through Air Asben towards Lake Chad can be entertained. Absolutely nothing can be done with the unfettered sons of the desert, especially the Arabs, by means of treaties or persuasions. Like all Mohammedans, they are well-nigh irreconcilable to Christianity. Nothing but force will bend them. Therefore the French will have to build their road with weapons in their hands, and when it is constructed they must be prepared at all times to protect it by force. Besides, it is to be considered that in northern Africa—*i. e.*, in the Sahara—it is not enough to use small bodies of soldiers, relying on moral effect more than upon physical superiority. The Tuaricks must be kept down by strong, well-equipped armies, not by expeditions, or—; but the French have learned by experience in Algeria to what extremities they will be brought if they are sparing in the application of military power, and they will take care not to repeat former mistakes in the far more perilous Sahara.

But if they shall show the requisite determination, and make the prodigious sacrifices of men, money, and means of every kind necessary for rendering the proposed Trans-Saharan Railway an accomplished fact, the magnitude of the achievement will silence even the voices of petty and short-sighted envy. All will have cause to rejoice at the success of a work highly important to civilization and to politico-commercial interests.

Let us look a little more attentively at the completed portion of the Trans-Sahara Railway. Through the wide steppe region of Aurès it passes gradually into more and more unfruitful and wild districts. Leaving behind us the broad Lake Chott with its thousands upon thousands of flamingoes, the large and picturesque caravans with their numerous camels and hundreds of sheep, and the romantic tented camps of the nomadic Bedouins, we descend the heights of the Atlas. It is as if nature had fashioned that country for the express purpose of preparing great surprises for the traveler. Ever wilder, less cultivable, more rugged and more broken becomes the landscape. The naked masses of rock approach close, and swing the road into wide curves. Red brown is the earth, bright red brown the mountain rock, bright red brown the meagre heath that sprouts here and there, bright red brown every object that the eye sees. Now there is a perceptible narrowing of the valley, and finally it seems as if the perpendicular walls of rock, whose pointed masses lift themselves sharply to the azure-blue, cloudless heaven, completely block the way. A short tunnel



carries us through them, and suddenly we are in the Fom ès Sahara.

Fom ès Sahara—mouth of the desert. An appropriate name, indeed. Here begins another world. A bare and desolate stretch, terminated at either side by a naked peak. These peaks, the Djebel Kteuf and the Djebel Bu Rezal, though 50 kilometers apart are plainly visible in the dry, clear atmosphere. But before us rises a fairy forest, a dark mass of some eight thousand palms, El Cantara, the first oasis. In the space of two minutes—one might almost say quick as a flash—we plunge from one world into another, from the fabled world of the palms into the mysterious world of the desert. Right beside the watered and richly tropical oasis is the most sterile soil that can be conceived of—the desert. An hour more, and we pass a mountainous part that we had descried from afar, the Col de Spha. Again a truly incomparable sight! And now the desert proper, the Sahara, lies before us, unconfined by mountains, impenetrable to the eye, illimitable, a vast, eternal sea of sand, stone, and clay—and silence.

And yet there is life. Biscara, the mighty oasis, with its hundred and fifty thousand palms, comes into view. Towards it march long caravans of hundreds of camels, bearing the riches of the desert and its oases. Our train is soon there. What a fascinating, verdant, blooming place! Glorious and balmy breezes embrace us, breezes such as blow in Paradise. It is like a city of Haroun al Raschid, and everything reminds us of the Arabian Nights.

What else will the Trans-Sahara Railway open to us? Possibly—probably, let us hope—the most secluded secrets of the desert, the treasures of the countries about Lake Chad. And it is no less ardently to be desired that the development of the project shall be attended by a friendly rivalry among France, England, and Germany for the destruction of slavery, for the civilization of inner Africa, and for the complete success of a grand, worthy, and beneficent undertaking.

#### RAPID TRANSIT IN GREAT CITIES.

PROFESSOR LEWIS M. HAUPT.

*Cosmopolitan, New York, December.*

THE fundamental idea of rapid transit is to abridge time without increase of risk or cost. These conditions would debar from consideration any material increase of velocity on the surface, yet many of the so-called rapid-transit systems consist merely of cable or electric lines whose cars remain on the street-level.

Since the Manhattan Elevated Railway Company began operations in 1878 the total traffic on the elevated lines has nearly overtaken that of the surface lines, from which fact it appears that the surface lines have about reached the limit of their patronage in the territory which they cover. In 1875, the actual passenger traffic was in round numbers 167,000,000; to-day it has reached the incomprehensible figures, 405,590,313 passengers per annum. These conditions serve to impress the importance of immediate relief, such as that proposed by the plan of the Rapid Transit Commissioners, whereby the time-limit may be extended by a material increase in velocity through the underground system. The London statistics of travel reveal similar results, but in a lesser degree. There are stages in municipal development when additional transit facilities must be provided or the growth be checked. This period can best be determined by assigning a time-limit to travel, and in most cases the average distance will be found to be that which can be traversed in thirty minutes by the existing means of locomotion. The areas rendered accessible will increase as the square of the velocity of travel, other things being equal. The theoretical values will, however, be materially modified by the physical conditions of the site, and it will be found that there are localities where it would be impracticable to attempt the introduction of some of the systems because of the expense. Thus, in portions of Paris the exist-

ence of large intercepting sewers renders the elevated line more feasible. The same is true of Chicago, where the water lies so close to the surface.

Although something has been accomplished in New York, the provision is far from adequate to meet the demand; but the plans of the Rapid Transit Commissioners give promise of speedy relief. In Philadelphia, although the city greatly needs facilities, there does not appear to be any immediate prospect of relief. As the physical features are favorable, it is believed that Philadelphia offers one of the best opportunities in the United States for the safe investment of capital in a subterranean rapid-transit project. The serious objection to rapid surface-travel, and the unsightly appearance of the iron superstructures in vogue, have led to various propositions for the construction of masonry arcades, which shall eliminate these defects. Among the completed lines of this class may be mentioned the grand arcades of Paris and Berlin.

The great need of increased velocity has led to numerous projects for providing it by elevating the roadway. Among these may be mentioned the plan of M. Hoag, engineer of the Metropolitan Railway Company, who contemplates opening an avenue fifty-two metres (171.5 feet) wide through the heart of Paris. The total cost, including legal and engineering expenses, is estimated at about \$80,000,000, or over \$6,500,000 per mile, of which the cost of acquiring the right of way is \$55,000,000. The actual cost of the Metropolitan Railway of Berlin, including right of way, was \$15,942,000, giving a total per mile of \$2,115,000, of which forty-seven per cent. was for property. These figures suffice to show that elevated lines which require the purchase of properties or indemnification for damages are more expensive than the underground systems, and lead to the conclusion that the most effective, rapid, and economical system is that which provides for the road below the surface.

#### BLOOD FEUDS IN TURKEY.

*From the Kossova (Official Journal of the Turkish Province of That Name), November, 1891.*

ON receipt at Prizrend (North Albania) of the Imperial order concerning the pacification of blood feuds, a council of chiefs and notables called by the Governor agreed to the following measures: 1. To apply pressure according to ancient customs to all found inciting to manslaughter after the dates of the order against it. 2. To arrest by means of a special committee all who hold aloof from pacification of feuds.

The proclamation of this agreement was made on the 7th of October. Up to the end of the month, decisions setting aside the blood enmity had been made in forty-one cases of manslaughter, and forty-five cases of wounding, while many whose feuds had not been settled, were little by little coming to ask intervention of the Government. One rascal who fired upon his enemy after the date of the proclamation was besieged in his tower and arrested, but in consequence of the efforts to arrest him his tower was destroyed.

Of course, new cases of manslaughter occurring will be dealt with according to this agreement, and, if suitable means are found for keeping the agreement permanently in force, by the grace of a merciful God the evil custom of blood revenge, so firmly rooted in Albania, will finally be extirpated.

WHAT INDUSTRY WILL DO.—The life of Charles O'Connor, the eminent lawyer, shows what diligence and perseverance will accomplish. When about eight years old he was an office boy and a newspaper carrier. When seventeen years of age he entered a lawyer's office as an errand-boy. He borrowed law books, took them home, and read them by the light of a tallow-candle far into the night. Several lawyers, noticing the boy's industry, aided him in his studies. When he was twenty-four years old he was admitted to the bar, and even then it was said that young O'Connor's legal opinion was worth more than that of many other lawyers. He worked hard at the smallest case, never slighting any trust, and in time secured the reputation of a man who would do his best for those employing him.—*Donahoe's Magazine, Boston, December.*

## Books.

**MENTAL SUGGESTION.** By Dr. J. Ochorowicz. Humboldt Library of Science. Nos. 151-8.

[It is the common belief that whatever of truth there was in the doctrines of Mesmer, Puysegue, and the rest of the animal magnetizers, is comprised under the modern term "hypnotism"; and that the modern school of Charcot and the suggestionists at Nancy, France, represent the highest attainment in the science and art, once studied and practiced by Mesmer and Puysegue and later investigated by Beard, of Manchester. But, here is an author who, after a patient and critical investigation of the conclusions reached by the modern school, contends that hypnotism and animal magnetism, though they have certain superficial resemblances, are radically different from each other in their phenomena and modes of action, and that the facts of magnetism are incomparably the more wonderful, and the more worthy of scientific study. The author contends that mental suggestion has no part in hypnotism, but that it is a product of animal magnetism he endeavors to demonstrate.

After explaining the performances of Robert Houdin, and of Cumberland, the mind-reader, and other cases of apparent mental suggestion, he winds up this branch of the subject with the moral reflection that it was "necessary for a bold professional to traverse all Europe, playing tricks upon diplomats and princes of the blood royal, in order to make science take account of the relations between the physical and the moral," adding that "it was the same with hypnotism which would to this day not have been recognized by science, had it not been for the public exhibitions given by Donato and Hansen."

The writer then passes on to a description of numerous instances of probable mental suggestion, claimed as such by hypnotists of eminence, and here, too, in formulating his theory of the facts he admits the possibility of a true perception of thought by intermediation of external signs, but his theory is far removed from an acceptance of the direct action of mind upon mind.

The author does, however, meet with what he deems evidence of true mental suggestion in the case of a lady suffering from hysteroplepsy, aggravated by suicidal mania, upon whom he performed several experiments to test his personal magnetic action, and after a long series of such experiments with varied results he arrived at a certain conclusion.]

**DIRECT** mental suggestion is possible only in one state, and that a transition state between two others. Though I was able to fix that state for a few moments, by graduating the sleep almost at will, that was not possible to do in the waking state, wherein each moment brings change, without which, as Bain very well says, there is no consciousness, and wherein this change as such is not appreciated by the subject.

All was now comparatively clear to me; we must regard thought transference as a sort of *audition*.

The impressional state is the intermediate state between *adeia* and *polyideia*. The patient may not pass directly from one to the other. He tarries for a longer or shorter time in the *monodeic* phase. You have before you no longer an inertia, a complete paralysis of the brain, neither have you a reasoning activity like that of the waking state, but you have to do with a brain that concentrates all its functional action upon a single idea standing alone and dormant. It is hallucinational, and, having just rested, asks only a chance for work.

That is the moment for suggestions. Mental suggestions? Yes and no! This state is still far more complex than it seems to be. The *monodeic* state in the first place may be two-fold, active or passive. The active state of spontaneous hallucination is no more favorable to thought-transference than is active *polyideism*, whereof it is only a lower grade as regards lucidity.

*Passive monodeism* on the other hand comes nearer to *adeia* just because of its character of passivity, inertia. The vividness of sensations is the same, but they can no longer arise of their own accord. They must be suggested and are suggested with the utmost ease. It is always a state of tension, even violent tension like the other, with this difference that the tension of active *monodeism* comes into play of itself, while the tension of passive *monodeism* always awaits an external stimulus however slight—a breath, a hint, a nothing.

Is this the phrase for mental suggestion? Almost! Anyway mental suggestions *always act* in this phase, that is to say, you have only to concentrate your thought strongly, and the subject will perceive it.

The true moment for mental suggestion is the state between *ADEIA* and *passive monodeism*.

[The author next goes on to the discussion of the physical nervous transmission of disease, Transmission of emotive states, Transmission of sensations, of ideas, and of will, passing thence to the discussion of suspended mental suggestion, and mental suggestion from a distance. This constitutes the second and third parts. The fourth part deals with theories, conclusions, and applications based on the facts described in the first three parts.

In his elements of a scientific explanation the author remarks:

*There is no thought without expression.]*

One may stand absolutely motionless and think of all manner of things, yet on analyzing our attitude attentively, we find:

1. That if we are reflecting with any degree of intensity, there is

always an incoherence of speech; the larynx, the tongue, even the maxilla execute slight movements.

2. That if our thinking presents a visual rather than an auditive character, then the eye, though shut, follows the movements of the imaginary objects, and the pupil is dilated or contracted according to the brightness or remoteness of those objects.

3. That the respiration is governed, accelerated, or slowed, according to the course of our thoughts.

4. That in the muscles of the members there is always an internal contraction, answering to the unexecuted movements we think about.

5. That all emotive states are accompanied by a corresponding change in the circulation.

6. That a concentration of the will is reflected in a corresponding contraction of the diaphragm.

7. That all these phenomena must determine a modification in the functions of vegetative life, in the exchange of matter, and, consequently, in the production of the various secretions and emanations.

8. That all psychic work determines a production of heat, and that probably there is a direct transformation of psychic work into radiant heat.

The effect of these actions cannot be restricted to the surface of our body, and consequently, even at a certain distance, these changes may imperceptibly influence the senses of some other organism, and make themselves felt more or less distinctly by an exceptionally impressionable organism.

These facts suggest various possible explanations of thought transference: 1. The theory of mental suggestion resolves itself into a theory of an exalted visual sense. 2. An exalted audition of the inward speech and respiration sounds. 3. That the subjects may be supersensitive to the odors generated by emotions. 4. That the heat given out may guide the subject upon grounds of purely caloric action. 5. By a mechanical theory of suggestion. 6. By reflex physical attraction. 7. By an imitatorial theory.

[In conclusion, the author regards thought as a dynamic act, and concludes that motion being contagious and having a dynamic tone, a tone that is sufficiently pronounced may be communicated to surrounding objects, and especially to another organism whose individual tone is less masterful, and which is distinguished by passive mobility.

Much may yet remain to be explained in this problem of thought transference, but it is hardly too much to say that the work under notice is the most thoughtful contribution to the subject yet published.]

**THE MIRACLES OF MISSIONS, OR THE MODERN MARVELS IN THE HISTORY OF MISSIONARY ENTERPRISE.** By Arthur T. Pierson. 12mo, pp. 193. New York, London, and Toronto: Funk & Wagnalls Company. 1891.

[The Reverend Arthur T. Pierson, D.D., the author of this book, tells us in the Preface that he has been studying its subject for more than thirty years. What he means by "miracles" in the title is that "in the history of modern missions there are amazing wonders of Divine interposition and human transformation which admit of no adequate explanation, if we deny the Divine element." The narratives, which are of necessity principally biographical, are twelve in number, and concerned with a wide extent of regions of the globe. These regions, in the order in which they are written about, are: The Samoan Islands and New Hebrides in the South Seas, the Cape of Good Hope, the Telegu country in India, Siam, Glasgow (Scotland), Syria, China, Burmah, Uganda in Africa, Spain, Persia, Madagascar. The Chinese narrative deals with William H. Murray, a Scotchman, born and brought up near Glasgow, who lost his left arm when a child, by contact with machinery. He was sent by the Scottish Bible Society as one of its agents to China, and the account of his career in that country is not the least interesting chapter in the book.]

**MURRAY** found in all the towns of China numbers of blind beggars—it is estimated that there are a half million of them in the empire. These wretches, besides being very ignorant and depraved, made life a torment for their seeing countrymen, by going about hungry and unclad, beating gongs, singing songs, yelling in chorus, squeaking with flutes, or otherwise torturing the defenseless ears of bystanders until "cash" was given them to induce them to move on and torture somebody else. To Murray's benevolent mind it occurred, as doubtless it had occurred to others before him, that it would be an inestimable benefit to these miserable blind vagabonds, if they could be taught to read by some system of raised letters, like that used for instructing the blind in the United States and Europe. The great difficulty in the way of such a scheme, however, was that in the Chinese language one word may mean a dozen different and absurdly contradictory things, simply by altering the tones in which the words are pronounced. After pondering over the matter a long time, the ingenuity of Murray overcame the difficulty and he has explained his system in a publication entitled "System for Teaching the Blind of China."

The Chinese know nothing of an alphabetical system, and therefore, in place of that, numerals are employed by Murray. He found



that, instead of the ordinary 4,000 characters in the Chinese language, a little over one-tenth of that number would suffice to represent the sounds of the language, viz., 408 distinct syllables. For figures he uses mnemonic letters, and ingeniously contrives that not more than three syllables shall be used to represent the largest word, corresponding to units, tens, and hundreds. He then constructed tables in which, after placing in alphabetical order, in a horizontal line, the representative sounds, he wrote above that line the equivalent of each sound in numerals, using instead of figures mnemonic letters; and, as the Chinese have no alphabet, he chose syllables to stand for the letters. Thus the first five mnemonic words stand thus:

Ti Ni Mi Rhi Fi—mnemonics,  
Gna Gnai Gnan Gngang Gnao—Chinese.

Sentences are then constructed, written after the manner of ordinary Chinese books, perpendicularly and read from top to bottom. Each of these sentences begins with the equivalent of the numeral, and ends with the Chinese syllable standing in the table under the numeral. There are thus 408 simple sentences, and the pupil is required to commit these to memory, and thenceforth to write the one, and read it as the other. This he does like a chain of events, and in a very short time, at a rate of about twenty sentences in a day. This, in fact, is his spelling lesson. From this explanation the system appears complicated, but the inventor—who should be spoken of as the Reverend Mr. Murray, he having received ordination during a visit to Scotland in 1887—assures us, that, in practice, the scheme is found to be quite the reverse of complicated.

As an example of the advantage of this method over "spelling" may be instanced the Chinese word "C'huang Q"—a bed. It would require eight letters to spell this word, but by Mr. Murray's plan, there is need of three only.

So practicable has the method proved that a thorough acquaintance with both reading and writing may be acquired by a blind boy of average faculty in from six weeks to two months, whereas six years of study would be required for seeing eyes to recognize the 4,000 distinct characters of the ordinary written Chinese language.

Mr. Murray's system is adapted to represent, not only the sounds used in speech, but in music also. The Peking pupils write out musical scores from dictation with such rapidity, that an ordinary song will be produced in a quarter of an hour. By means of embossed symbols pasted to the keys they also learn to play the piano and organ.

The written score being read with one hand, and the music played with the other, the student soon learns both to sing and play by note.

Mr. Murray's ingenuity did not stop here. He has also simplified the process of stereotyping to such a degree, that a blind boy can do in one day what would take three men and one third with eyesight in England to do in the same time. So what a man seeing perfectly would take twelve months to do in Great Britain, a blind boy in China will do in three months, and the quality of the work is better.

*LETTRES À UN MATÉRIALISTE SUR LA PLURALITÉ DES MONDES HABITÉS ET LES QUESTIONS QUI S'Y RATTACHENT.* Par Jules Boiteux. Deuxième Edition, Refondue. 8 vo., pp. IV., 576. Paris: Plon, Mourrit et Cie. 1891.

[The author of this work is a Roman Catholic, but one who is at home in the scientific discussions of the day. The volume consists of sixty-two letters addressed to the author's materialistic friend "Camille." The problem of a plurality of inhabitable and inhabited worlds has engaged the keen attention especially of French and English writers, as is evident from such names as Bonnet, H. Davy, Whewell, Brewster, Arago, in the past, and particularly Proctor and Flammarion in recent years.]

THE view entertained by many of the naturalistic scientists of this generation that there are many other worlds inhabited by beings similarly organized to man, cannot bear the test of investigation, because all we know of the constitution, formation, and history of the other members of our solar system shows that they are not adapted for this purpose, the conditions for the support and maintenance of such organized beings being entirely absent. The fire substance of the sun excludes all ideas of its being inhabited, while the burned-out, barren moon with its absence of air and atmosphere makes it exceedingly doubtful if it could have been the habitation of any living creatures; and reasons of great plausibility can be adduced to show that both the extra and the intra-tellurian planets are not adapted for this purpose, especially the fact of the immensity of distance which separates them from the light and heat of the sun, so that the conclusion must be reached that "of all the heavenly bodies similar to our earth,

and particularly in our own solar system, the earth, and the earth alone, seems to have been selected by the Creator for the purpose of consummating a special plan." From the point of view of the inner character, the argument is of an ontological kind (Letters 1-21); or biological and upon the basis of the development theory (Letters 22-40); and, thirdly, teleological and practical (Letters 60-62). The argument, however, cannot be applied with as satisfactory conclusion to the planets of other systems as it can to those of our own. The habitable character of those stars which appear in groups and may constitute a system similar to the solar, with the fixed stars as central suns, a state of affairs similar to that of our own is at least thinkable and possible. But, even if there are trans-solar earths, and should these exist in great number, it nevertheless remains exceedingly doubtful if they are exactly of such a character as to be suitable for beings constituted like men. They may be earths, but not earths adapted for human beings. And this all the more, because the period during which man has occupied the earth is relatively so short. History records only a few thousand years of man's dwelling on earth, while Geology and Paleontology show, that hundreds of thousands or even millions of years had passed in the existence and development of our planet before the advent of man. And as the existence of the earth in its habitable condition will also be limited in the future, since the period when it will assume the burned-out character of the moon is sure to come, we can speak only of a temporary stay of man on earth. Indeed, this period probably does not embrace the one ten-thousandth part of the existence of the planets.

*PRINCESS DANDELION'S SECRET.* By Martha Burr Banks. Cloth, 12mo, pp. 238. St. Paul, Minn.: D. D. Merrill Co.

[The leading character in this work is Dotty, a little girl between seven and eight years old, who, brought up with her grandparents and associating little with others, gives free vent to an imaginative temperament, indulging fancies in which, perhaps, there is a somewhat liberal measure of make-believe. Dotty's grandmother had given her the impression that her mother was still near her, and Dotty indulged the little conceit that the child she looked at in the parlor mirror was the angel or spirit of her mother, who, as a little girl, had come to be her companion, going with her everywhere, though invisible to mortal eyes except when she appeared in the parlor mirror.]

EVER since Dotty had been old enough to trot about, she had been in the habit of bringing in the first dandelions of the season, to show to the little girl in the glass, and soon she had begun to call her the "dandelion girl"; and later, after she had read some fairy tales, she called her the "Princess Dandelion."

Dotty told her Princess about everything that went on on the farm, and believed that her Princess sometimes spoke to her in reply, and when she would come out with some wise statement, or some novel opinion, and her grandmother would ask, "Where did you get that child?" She would look thoughtful for a moment, and then answer gravely: "I guess Princess Dandelion told me." Then the grandmother would only smile and pat her pink cheek. She knew that Dotty had gained this knowledge, too, from some of her books, or from Sandy (a boy on a neighboring farm), or her grandfather, or from "Nature the dear old nurse." But could there be any better teachers? and so long as Dotty appreciated the thought, what matter where she fancied that it came from?

[After a talk in which she sadly puzzled her old grandfather about the *modus operandi* of the resurrection, but, nevertheless, reached definite conclusions for herself, she set off to the parlor, to discuss the subject with the Princess.]

"Little Princess," she said "I have found out about you, and how you got to be an angel. You just shone and shone until you were all white, and then you blew away, and the little wilted stem of you had to lie down in the ground for a little while, so's you could get very much rested, and may be sometime you'll be so very beautiful that you can all grow together again."

[And now Sandy who is a big boy and Dotty's hero, wants to be a missionary, a course which grandfather Downer disapproves of, regarding it mainly as evidence of a dislike for work, but Dotty sets herself to the task of having it out with him.]

"Gran'pa, wasn't Pharaoh a very wicked man?"

"Yes, yes child, very wicked, the Lord hardened his heart, an' 't wa' n't none too soft afore as I know of."

"He made an awful waste of babies, did n't he gran'pa? Gran'pa' do you know, that way off somewhere in foreign lands, there are some people that do as bad's that now? They feed their children to alligators. Is n't it dreadful?"

"Dreffle child, dreffle!" replied the farmer virtuously.

"Why do n't you stop it gran'pa'?"

"Stop it? Sho child! I could n't do nothing about it. They're sunk in iniquity and lying in wickedness. They're jined to their idols, let 'em alone, says the Scripture, and I guess 'taint fur wrong in saying it."

But the missionary spirit was very strong in both Sandy and Dotty; inherited in fact. They were brother and sister, orphans of the same missionary parents, although they were long kept in ignorance of the fact. But the old farmer got drawn to Sandy, and took him home to live with him, and reconciled himself to educating him for a missionary, remarking "The A'mighty give His son and I can't do no less."

## The Press.

### POLITICAL.

#### THE PRESIDENT'S MESSAGE.

The following (New York *Sun*, Dec. 10) is a careful summary of the chief points of the President's Message:

The leading topics of President Harrison's Message are foreign affairs and the finances. What it has to say of Chili is of grave importance. After declaring that our naval and diplomatic representatives in that country obeyed their instructions to preserve absolute impartiality and scrupulously to avoid interfering in the recent civil war, it states that the bloody assault on the *Baltimore's* men at Valparaiso was committed upon peaceable and orderly men. That outrage had its origin, says the President, in hostility to these men as sailors of the United States, wearing the uniform of their Government, and not in any individual act of personal animosity. Chili was accordingly requested to furnish any facts in its possession that might tend to "relieve this affair of the appearance of an insult to this Government," and was notified that if such qualifying facts did not exist, full and prompt reparation would be expected. Chili's reply, says the President, "was couched in an offensive tone," so that no rejoinder was made. And now, should no "adequate and satisfactory response" to the original note of our Government follow the pending investigations at Valparaiso, or should "further needless delay" intervene, the President will call upon Congress in a special message for such action as may be necessary. There is no mistaking this language, which throws light on the recent movements of our war ships.

The New Orleans lynching, on the other hand, though pronounced to be a "most deplorable and discreditable incident," did not arise from any general animosity to the people of Italy, or any disrespect to its Government. Unfortunately, Italy's claims for indemnity were not presented in a way to promote calm discussion, but this is ascribed to "the excitement and indignation which the crime naturally evoked"; and at all events a friendly conclusion of the affair is expected.

Noticeable, also, is the statement that a protest has been sent to Spain against her failure to carry out the pledges she made to protect the rights of American citizens in the Caroline Islands. The agreement for the arbitration of the Bering Sea dispute is announced without mentioning its terms. Americans in China will be protected from mob violence, which now, however, is assuming the form of insurrection against the Government. Queen Liliuokalani is seeking for Hawaii closer trade relations with the United States, and a favorable word is said for the proposed cable to Honolulu and for fitting up a naval station at Pearl River. Our Government, relying on its "historic friendship" for Russia, has, as "a sincere well-wisher," expressed to that country "its serious concern because of the harsh measures now being enforced against the Hebrews" there. A guarantee of the bonds of the Nicaragua Canal Company is recommended. A more just and humane local administration is asked for the island of Navassa.

Turning to trade and finance, Mr. Harrison expresses the opinion that the McKinley Act "is very favorable in its average effect upon the prices of articles entering into common use." He denies that it bears oppressively upon the people, and says that it has "created several great industries, which will, within a few years, give employment to several hundred thousand American working men and women." He hopes that the depression in the price of silver is temporary; he holds that its free coinage under existing conditions would be disastrous to our business interests. The President is sure that there is a growing sentiment in Europe in favor of a larger use of sil-

ver, and he knows of no more effectual way of promoting this sentiment than by accumulating gold here. The exploits of the Billion Congress make his reference to the year's receipts and expenditures exceedingly brief.

Agriculture has furnished this year a wonderful addition to the country's wealth. The grain crop was the largest in our history, 50 per cent. larger than last year's, and in value, as Secretary Rusk estimates, \$500,000,000 larger. The value of meats was \$150,000,000 greater than last year, and, in brief, the total farm product was \$700,000,000 more. European restrictions on our pork products alone had cost us \$20,000,000 a year, and now Germany, Denmark, Italy, Austria, and France accept these products again, in consequence of our new system of meat inspection.

For the army, the three-battalion infantry organization and liberal coast defense appropriations are recommended, while hope is expressed that a magazine small arm will soon be found, and the enlistment of Indians in companies is approved. In the navy the successes of the past year in ships, guns, and armor are made the basis of an appeal to carry on the building of the new fleet.

In the postal service the extension of the free-delivery system forthwith to towns of 5,000 people is recommended. The year's experience under the ocean mail subsidy legislation does not strike the President as discouraging, or as affording a reason for turning back in this policy. The pension figures show 676,160 persons on the roll on the 30th of June, and an estimate of \$144,956,000 for next year's expenditures; but the President noticeably makes no recommendations whatever on this branch of the public service. He asks further appropriations for the methods of the Census Bureau. He thinks the Civil Service Law is impartially executed. The Chinese are coming to this country in great numbers, mostly through Canada, and legislation is asked to declare whether they shall be sent thither or to China, since the existing laws have received different interpretations, and the appropriations under them are also defective. Legislation amending the jurisdiction of United States courts in cases of felony is also desired. For the third time, and most urgently, the President asks Congress to pass a law for the protection of the lives of railroad employes, specially directed to requiring automatic couplers and air-brakes for freight cars.

In discussing the Territories, the President says that the United States Government should part with its ownership of the water sources and the sites for reservoirs, whether to the States and Territories or to individuals or corporations, only on conditions securing to settlers their proper water supply upon equal and reasonable terms. For Alaska some simple form of town government is recommended. Of Indian lands 23,000,000 acres have been opened to settlement since March 4, 1889, and it is suggested that a Commission should offer to the five civilized tribes citizenship and representation in Congress. Education is a leading element now in the Indian problem, and an experiment has been made in sending Indian pupils to district schools.

Michigan's recent legislation, departing from the usual custom of choosing Presidential Electors, leads to a criticism of that innovation, and to a general discussion of gerrymanders in Congress districts, followed by invoking the power of Congress to deal with the question. This and an allusion to the dead Force Bill, asking for a Commission to be appointed, possibly by the Supreme Court, for considering the subject of suffrage and the elections, wind up the Message.

#### SOME OF THE LEADING TOPICS OF THE MESSAGE—VARIOUS OPINIONS.

A dispatch from Valparaiso to the New York *Herald* (Dec. 13) gives the following translation of a circular letter to Chilean legations, issued by the Chilean Minister of Foreign Affairs, in reply to American State papers:

With reference to the report of the Secretary of the Navy and the Message of the President of the United

States, I think it is opportune to say that the information upon which the report and the Message are grounded is erroneous or deliberately incorrect.

So far as the refugees are concerned, they never have been threatened with cruelty, nor has anyone attempted to take them from the legation, nor has their delivery been ordered. Nor has the house or person of foreign Ministers been molested in spite of dallying and intentional provocation. This is proven by the eleven notes of September, October, and November concerning the sailors of the United States steamer *Baltimore*.

There is a want of exactness and frankness in the statements made in Washington. The affray took place in bad quarters of the city, the "maintop of Valparaiso," and among people who are by no means models of discretion and temperance. When the police and other forces interfered and calmed down the tumult there were already several hundred men engaged in it, and it had spread to a distance of some ten blocks or more from the place where it commenced.

Mr. Egan purposely communicated to us a note in aggressive and violent language on Oct. 26, as shown by the copy and the note, which were answered Oct. 27. On Oct. 18 began the summing up, which was suspended on account of the non-appearance of the crew of the *Baltimore* and on account of the illegal pretences and denials of the same Mr. Egan.

There has never been any provocation commenced or accepted by this department, and it has always maintained an attitude of firmness and prudence. It has never had an aggressive policy, and it will never approve a humiliating one. Notwithstanding the fact that interested parties may try to make their conduct appear honest, and may try to dodge the issue by erroneous accounts, whatever may have been said or may be said in Washington, the telegrams, notes, and papers sent to you contain the truth, and the whole truth, about what has happened in regard to this affair, and the ill-will and subsequent conferences and pretensions have not proceeded from this department.

Mr. Tracy and Mr. Harrison have been led into error concerning our people and Government. Their instructions of impartiality and amity have not yet been complied with. They are not now, nor have they been before. And if no complaints have been made against the Minister and the sailors, it is because public and notorious facts in Chili and the United States could never have been made use of by our confidential agents even when well established. Balmaceda's demands and the concessions made in June and July, the whole *stata* affair, the *San Francisco* in Quintero Bay, and the matter of the cable company are proofs of it.

It has been purposely misstated that the North American sailors were attacked in various localities at the same time. No final summing up having been concluded it remains unknown who and how many are the guilty parties.

Your Excellency should name the note of Nov. 9 in answer to Minister Egan, as well as the other note asking for evidence which he did not like to give, although he had said that he had proofs to show the murderer and the other guilty parties of Oct. 16, and also all other notes which have been published here. Your Excellency should have them translated and published.

In the meantime please deny all that appears to the contrary.

We are sure of your punctuality as we are of the right and propriety of Chili's acts and of the final result, in spite of the intrigues that descend so low, and of the threats that come from so high, in this contingency.

*New York Tribune (Rep.)*, Dec. 10.—The one characteristic of President Harrison's annual Message which most impresses every candid reader is its absolute freedom from partisanship or prejudice. There is in it no straining for effect. It is a simple, clear, and business-like statement of public affairs, full of wise and practical suggestions, and so dispassionate that its perusal, after the crazy factional contests of Democrats, is like a breath of cool mountain air. A large part is occupied with a luminous review of the foreign relations of the year. The complications with Chili come first in the order of importance, since that is the only quarter of the National horizon in which a cloud as large as a man's hand is now to be descried. The President's exposition of the neutrality policy adopted by the Government is admirable for its lucidity. He expresses regret that the reply of the Chilean Government [in relation to the *Baltimore* affair] was couched in an offensive tone, and intimates that if satisfactory explanations are not furnished within a reasonable period he will send to Congress a special message. There is no tone of menace here; but there is evidence of resolute, inflexible determination to vindicate the honor of the Nation and its flag.

*New York Herald (Ind.-Dem.)*, Dec. 13.—President Harrison's rather aggressive, not to say menacing tone in dealing with the Chilean question in his Message to Congress has called from the Chilean Minister of Foreign Affairs a circular letter to the legations of that country in Europe. There is no telling what may result from this unfortunate controversy if either side



acts rashly or obstinately. But there is no necessity or occasion for a breach of the friendly relations between the two countries, and there will be none if common sense, moderation, and patriotism prevail on both sides. However Mr. Harrison or Secretary Blaine or the Republican party may feel, we do not believe that the American people, now enjoying the blessings of peace, prosperity, and contentment, are eager to make an unnecessary war upon a small sister Republic at the imminent risk of getting into serious trouble with one or more European Powers. President Harrison will do himself more credit and the country a greater service by successfully dealing with the issue diplomatically than by bringing the matter before Congress in a bellicose special message.

*Courrier des Etats Unis (Ind., New York), Dec. 10.*—The impression one gets from that part of the Message which relates to Chili is that the President, in fixing the responsibility for differences, intends to lay all the blame to the spiteful animosity of the Chilian people toward the Government of the United States, without admitting even the shadow of an excuse for that animosity (if it exists), while justifying unreservedly all the acts which may have provoked the hostile feeling. The terms in which the President writes are not calculated to give the Chilian Government and people the impression that there is a desire for conciliation; and they can hardly be favorably received by the people of this country, who will not fail to interpret the language as a consequence of Mr. Blaine's "great American policy"—a policy which in reality has no other aim than to bid for cheap popularity.

*Indianapolis Sentinel (Dem.), Dec. 10.*—Of course Mr. Harrison is thoroughly satisfied that none of our representatives in Chili or any other foreign country have in any way conducted themselves improperly. This will not necessarily prevent an investigation of their doings, however, and it would not be out of the way to investigate the Census Bureau and Pension Bureau, concerning which the President preserves a somewhat significant silence, considering the numerous and explicit charges that have been made.

*Brooklyn Times (Rep.), Dec. 11.*—The comments of the London press on President Harrison's Message reveal unconsciously but conspicuously that lurking dread of Mr. Blaine which seems to haunt continually the English mind and the Democratic newspapers at home. The *Post* regards Mr. Harrison's Message with satisfaction and adds that "if the Message meets the ideas of the President's party, Mr. Blaine's chances have seriously diminished." The *Daily News* remarks that "Mr. Harrison is less exasperating than Mr. Blaine, and, consequently, more statesmanlike." The *Standard* blames "Mr. Blaine's fidgety activity" for the prominence given to foreign affairs in the Message. There is good reason for this inveterate English hostility to Mr. Blaine. Our "kin across the sea" dislike him for the same reason that they like Cleveland.

*Toronto Empire, Dec. 10.*—To us [Canadians] the most important point is the statement that while the pending agreement regarding the seals in the Bering Sea expires on May 1, 1892, the only thing necessary to a complete accord with Great Britain in the question is the selection of arbitrators. The consequent early settlement of this vexed question will be hailed with pleasure. The remark that "provision should be made for a joint demarkation of the frontier line between Canada and the United States" seems to point to an agreement with the clause in the Canadian Government's proposition of last December "that an arrangement should be arrived at regarding the frontiers of Alaska and Canada." The alleged "organized and active" attempts to pass Chinamen into the Republic from Canada is referred to. Everyone here knows the charge to be as baseless as was President Cleveland's Retaliation Message of some years

since, but it nevertheless finds admission into what should be a dignified document.

*New York Evening Post (Ind.), Dec. 14.*—The indignation in Chili over President Harrison's Message is not hard to account for. The President has done, substantially, just what he protested against the Italian Government's doing in the New Orleans case—that is, he has accepted *ex parte* testimony as conclusive, in advance of the decision of the court having sole jurisdiction over the case. When Rudini was thundering away at Mr. Blaine last spring, the reply was made to him that the affair was undergoing judicial investigation, and that, meanwhile, the American Government could not accept the version of Consul Corti and Baron Fava. "The President is unable to see," wrote Secretary Blaine to the Marquis Imperiali, "how any Government could justly give assurance of this character (that 'the guilty parties should be brought to justice') in advance of a trial and a verdict of 'guilty.'" But in the case of the Valparaiso riot, the President is fully able to see how he can declare Chilians, and even Chilian officers, guilty in advance of a trial. The point is, that he has found his verdict in advance of that arrived at by the Judge in Valparaiso, and has practically served notice that he will disregard the decision of the latter in case it differs from his own. All this is well brought out in the circular letter of the Chilian Government addressed to all Chilian legations. The same document also alludes to various letters of Egan's, of which the contents are said to be unknown in Washington. We greatly hope that a full collection of his letters and despatches will be included in that correspondence which President Harrison promises to lay before Congress.

*Dec. 10.*—We respectfully but urgently call the attention of our dilatory friend, Mendax of the *Tribune*, to the following passage in the President's Message:

I think there are conclusive evidences that the new tariff has created several great industries, which will within a few years give employment to several hundred thousand American workmen and women. In view of the somewhat overcrowded condition of the labor market of the United States, every patriotic citizen should rejoice at such a result.

Mendax will observe that the President has been inspired to make this statement by certain utterances of Mendax himself in the *Tribune*, which we have tried in vain to have him sustain with statistical evidence. He said on Sept. 22, 1891, that the McKinley policy "has opened with this very year hundreds of new establishments which create additional demand for thousands of laborers in the State of Ohio alone, as in most of the other States." Mendax cannot have forgotten that from the date of this utterance to the present time we have tried in vain to obtain from him the name of a single one of these "new establishments."

*Brooklyn Standard-Union (Rep.), Dec. 9.*—It is when it comes to treat of the McKinley Bill and its effect on the trade of the country that the President's Message fairly shines in the luminous splendor of the Nation's magnificent prosperity. Here are a few of the figures: Exports and imports for 1890, \$1,647,137,093; exports and imports for 1891 (since the operation of the McKinley Bill), \$1,747,806,406—an excess of over a hundred million of dollars. Where now are the Free Trade prophets of evil? Here are some more figures: For the year ending Sept. 30, 1891, the imports of merchandise amounted to \$824,715,270—an increase of more than eleven millions over the value of imports of the corresponding months of the preceding year, when the imports of merchandise were unusually large in anticipation of the tariff legislation then pending. The percentage of increase of free imports was 48.18, against 34.27 the preceding year—an increase of 13.91 per cent. If we take the six months ending Sept. 30, which covers the time during which sugar has been free, the free imports amount to 55.37, which is the largest percentage during any fiscal year in the history of the Government. Where, oh where, is the Chinese wall that the British Free Trade,

Democratic, and Mugwump croakers said was to be erected by the McKinley Bill round the shores of the United States?

*New York Times (Ind.), Dec. 11.*—When the President comes to the Tariff Bill of 1890—the one substantive measure of his party during his Administration, and the one issue on which he feels that there is danger for his party in the cool judgment of the people—his tone is apologetic, as is that of Mr. Foster on the same subject. He insists not only that the law is not so bad as some of its critics predicted that it would be, but that it is not so bad as its authors intended that it should be. He is quite certain that it has not raised prices in a way that anybody need to care about, though he prudently refrains from giving details as to the prices on which it may be assumed to have had a decided effect. It has not checked foreign trade, though that was distinctly declared by Mr. McKinley and by the Republican platform of 1888 to be the object sought. The percentage of free imports under this bill has been larger and the actual imports have also increased. In short, it may, Mr. Harrison thinks, be regarded as a sort of Free-Trade measure, or, if he does not think that, he talks as if he would like to have the American people think so. He lays stress, as does Mr. Foster, on the benefit the country has derived from free sugar, though he seems to ignore the inference sure to be drawn by the public that if free sugar is a good thing, free wool, free iron ore, free coal, free lumber, free salt are just as good.

*Louisville Courier-Journal (Dem.), Dec. 10.*—The President is especially emphatic in his congratulations that nearly one-half of our imports are free of duty, whereas heretofore the free list has embraced a little over one-third. This kind of juggling with statistics may do on the stump, but is scarcely up to the dignity of the Presidential office. The increase in this "free trade" has been due to the abolition of the duty on sugar. But sugar was made free in order that the tax upon other articles might be increased. The natural result followed: the articles imported free of duty swell the total of imports notwithstanding the decreased importation of articles upon which the tax has been advanced. The President thinks that there are evidences that the new tariff has "created" several great industries. If this be true, the consumers of these articles have had to subsidize the capitalists who wished to invest in these industries, and this process of "creation" has been at the expense of the consumer. This is the only possible way that industries could be created, by taxation. To boast of it is to boast of highway robbery; it is to boast of a crime against liberty; it is to "point with pride" to the creation and perpetuation in a free country of privileged classes. . . . The President thinks the Pension Bureau has been administered with "diligence." That it has been administered with great integrity, great sagacity, and great intelligence, even the President cannot believe. Not believing it he should have called the attention of Congress to the exact situation, and should have asked a renovation of the Pension Bureau.

*Boston Journal (Rep.), Dec. 10.*—President Harrison possibly did not wholly approve of the silver law of the last Congress. He may have favored it, as others favored it, as a compromise that could not be disastrous in any event and would certainly save the country from any immediate danger of free coinage. He urges, however, that the new legislation should be given a fair trial, and reminds both the free coinage people and the radical opponents of silver that their evil prophecies of the results of the present measure have come to naught. Upon the question of free and unlimited coinage President Harrison expresses himself with his customary plainness and vigor. In the face of a Democratic House of Representatives four out of five of whose members are tainted with extreme free silver heresies, the President does not hesitate to say

that a free coinage measure would "disastrously affect our business interests at home and abroad." This is tantamount to a declaration to Crisp and Mills and their associates that he will veto a free silver bill the moment it is laid before him. We shall see whether the Democratic leaders will have the courage to meet the challenge of the Republican Executive.

*Charleston News and Courier (Dem.), Dec. 10.*—The best thing and the strongest thing in the President's Message is what he has to say upon the subject of silver legislation. He is opposed under existing conditions to the free coinage of silver, and believes that such an experiment "would disastrously affect our business at home and abroad." The present coinage of the Government already consumes the entire silver product of the American mines, and it would be disastrous to the United States if, in addition to this vast output, we should add the silver of the world. "The stamp," says the President, "gives no added value to the bullion contained in the coin. The producers of the country—its farmers and laborers—have the highest interest that every dollar, paper or coin, issued by the Government should be as good as any other. If there is one less valuable than another its sure and constant errand will be to pay them for their toil and for their crops. The money-lender will protect himself by stipulating for payment in gold, but the laborer has never been able to do that." We hope that what the President has to say upon this subject will be read by every silver fanatic in the country. We may need more money, but we cannot get good money by the free, unlimited, and independent coinage of silver.

*Detroit Tribune (Rep.), Dec. 10.*—The review of this [Michigan] legislation coincides precisely with the comment of the *Tribune* upon it since its enactment, and the recommendation that Congress take steps to prevent the perpetration of similar assaults upon the Electoral system in other States is one that ought to command the immediate attention of the whole country. It should arouse Michigan Republicans, too, to appreciation of the serious duty that lies before them at this time. They must test this whole question of the Miner steal and the Congressional and legislative gerrymander in the highest court of the State, and if possible eliminate all of these iniquities from consideration in the contest of next year. In view of the President's Message their obligation in this connection is unmistakable and imperative.

*Cleveland Leader (Rep.), Dec. 10.*—The President could not have exaggerated the importance of the great question of civil rights and honest government, and his appeal for such action as shall remove the shame and peril of the gerrymander from our National politics, so far as Congress has power to accomplish that result, will find an answer in every patriot's breast.

*Baltimore Sun (Dem.), Dec. 11.*—The change of the method of choosing Presidential Electors on a general ticket instead of by Congress districts was not made with any desire to secure uniformity as contended by the President. It was partisanship, pure and simple. The political party having the control of the State naturally desired to have the entire Electoral vote instead of a portion of it, and so election by general ticket was brought about with an eye single to partisan advantage and to crush out minorities. The choice of Electors by Congressional districts, whatever may be said of it as a matter of party policy, would come nearer to placing the election of a President with the majority of the people than by the existing system. A majority of the House of Representatives represents a majority of the people, while the President and the Senate, which are elected by the States, have frequently been in accord only with the minority, as is the case at the present time. Mr. Harrison's declamation against "gerrymandering" for Legislatures was probably suggested by the

conduct of the Republican party in New England and New York for years past, although he does not say so.

*Nashville American (Dem.), Dec. 10.*—The Message, like the scorpion, carries its sting in its tail. Led away by his infatuation for a strong, centralized Government, the President shows his utter contempt for both the letter and the spirit of the Constitution. He suggests the following monstrous idea before he finishes: That a commission, to be selected by the Supreme Court, be appointed to consider the evils connected with our laws for the election of officers of the National Government, and reform the same. It simply is a proposal, disguised and coated with flubdub about a free ballot, and the old Republican lies of suppressed votes, intimidation, etc., to do away with all rights of the people, and turn the making of their laws over to Presidential appointees. Not content with the power of taxation conferred on him by the last Congress, the President, whose appetite has grown with eating, now wants the power to make the laws and perpetuate his power forever.

*Augusta Chronicle (Dem.), Dec. 10.*—The President recognizes the futility of any effort to pass the Force Bill at this session, but does not fail to refer to it. We are earnestly and sincerely in favor of every American citizen voting for the men and measures of his choice. We believe implicitly in a free ballot and a fair count. No man should be deprived, by intimidation or force, of his right to vote, or deprived of his ballot by collusion or fraud of any kind. While there may be no objection to the Non-Partisan Commission recommended by the President to arrive at some plan which would preserve the right of franchise to the humblest citizen in the land, we believe that the States are fully competent to settle the question. The relations between the races in the South were never more amicable, and so far as our information extends, we have no knowledge that leads us to believe that the colored man is deprived of the right to vote. In this republican Government we are taught to believe that a people who are least governed are best governed, and so believing we are firm in the conviction that any interference with the franchise on the part of the Federal Government or the right of the State to control this matter would result mischievously. We think our Republican friend should be willing to leave the settlement of this delicate question to time and the sense of justice of the Southern people. A satisfactory adjustment of this or any other question that may arise concerning the rights of the black man may safely be entrusted to the good sense and patriotism of the people of the Southern States.

*New York Volkszeitung (Socialist), Dec. 11.*—Nothing for the workingmen—in these four words may be summed up the essence of the comment to be made from the point of view of a Socialistic newspaper upon this most say-nothing of all say-nothing Presidential messages. It is characteristic of the United States Government to no longer deem it worth while to fling to the workingmen even a crumb of demagogic and hypocritical friendship. It is also, unfortunately, characteristic of the workingman that he is now so feeble and impotent in the presence of the rabble of politicians as to be unable to extort from them even the pretense of consideration. In other circumstances we might hail the absence of such a pretense as a favorable opportunity for showing the workingman that the politicians do not care a rush for his interests. But countless similar lessons have been without effect upon the apathetic masses of American toilers. In respect to the Jewish question, Harrison knows as well as we the measure of the Czar's regard for American remonstrances. There is nothing in them to cause him to "solve" the problem. The sole purpose of the President in what he says on this subject is to distribute "taffy" as widely as possible.

*St. Paul Pioneer Press (Rep.), Dec. 10.*—The Message is not startling, does not appeal to

passion, has no oratorical flights, profound nothing seriously out of the usual course. But it is the delivery of a man who has the interests of his country at heart, and the whole tone of it is that of a strictly businesslike regard for the laws and their execution. The President who can take that attitude and maintain it has a high claim to the respect of the American people.

*Chicago News (Ind.), Dec. 10.*—As a straightforward business document, couched in dignified and terse language, President Harrison's Message is one of the most satisfactory and comprehensive of recent years.

#### THE COUNTRY'S FINANCES.

*Bradstreet's (New York), Dec. 12.*—The report of the Secretary of the Treasury is a businesslike review of the condition of the National finances, containing a greater amount of statistical matter than is usual in such documents. The statement of the receipts and expenditures of the Government for the fiscal year ended June 30, 1891, is as follows:

#### RECEIPTS AND EXPENDITURES FOR THE FISCAL YEAR 1891.

RECEIPTS.	
From customs.....	\$219,522,205.23
From Internal Revenue.....	145,686,249.44
From profits on coinage, bullion deposits, and assays.....	7,701,991.82
From sales of public lands.....	4,029,535.41
From fees—Consular, letters-patent, and land.....	3,019,781.84
From sinking-fund for Pacific railways.....	2,326,359.37
From tax on national banks.....	1,236,042.60
From customs fees, fines, penalties, and forfeitures.....	966,121.82
From repayment of interest by Pacific railways.....	823,904.04
From sales of Indian lands.....	602,545.38
From Soldiers' Home, permanent fund.....	308,648.34
From tax on seal skins.....	269,673.88
From immigrant fund.....	292,271.00
From sales of Government property.....	259,379.05
From deposits for surveying public lands	131,422.80
From Nashville & Chattanooga Railroad Co.....	500,000.00
From sales of ordnance material.....	122,668.01
From sales of condemned naval vessels.....	78,037.36
From depredations on public lands.....	55,005.83
From the District of Columbia.....	2,853,897.74
From miscellaneous sources.....	1,825,806.35
From postal service.....	65,931,785.72
Total receipts.....	\$458,544,233.03

EXPENDITURES.	
For the civil establishment, including foreign intercourse, public buildings, collecting the revenues, deficiency in postal revenues, rebate of tax on tobacco, refund of direct taxes, French spoliation claims, District of Columbia, and other miscellaneous expenses.....	110,048,167.49
For the military establishment, including rivers and harbors, forts, arsenals, seacoast defenses.....	48,720,065.01
For the naval establishment, including construction of new vessels, machinery, armament, equipment, and improvement at navy yards.....	26,113,806.46
For Indian service.....	8,527,469.01
For pensions.....	124,415,951.40
For interest on the public debt.....	37,547,135.37
For postal service.....	65,931,785.72
Total expenditures.....	\$421,304,470.46

Leaving a surplus of ..... \$ 37,239,762.57

This surplus, together with other funds, amounting in all to \$134,947,635, was applied to the payment of the public debt. The receipts for the current fiscal year are estimated at \$433,000,000 and the expenditures \$409,000,000, which would leave an estimated surplus of \$24,000,000 at the end of the fiscal year. The Secretary estimates the cash balance available at the same time at \$139,728,145. For the fiscal year ending June 30, 1893, the revenues are estimated at \$455,336,350, and the appropriations, exclusive of the sinking fund, at \$441,300,093, leaving an estimated surplus of \$14,036,256. The requirements of the sinking fund for the current fiscal year amount to \$48,913,025. The application to this fund up to Nov. 1, 1891, consisted of bonds, interest notes, and fractional currency amounting to \$20,911,163, and the additional application of similar items of indebtedness during the remainder of the year and of national bank-notes redeemed under the act of July 14, 1890, will bring the total amount to be applied to the fund within \$10,747,362 of the estimated re-



quirement. The following table shows the general stock of money coined or issued in the Treasury and in circulation, which is brought down to Dec. 1:

## CIRCULATION, DEC. 1, 1891.

[Population, 64,680,000; circulation per capita, \$24.38.]  
General stock in Amount in  
coined or issue. Treasury. circulation.

Gold coin, including bullion in Treasury.....	\$677,774,595	\$271,843,193	\$405,931,402
Standard silver dollars, including bullion in Treasury.....	461,205,960	398,508,756	62,697,204
Subsidiary silver	77,235,022	14,389,585	62,845,437
Gold certificates.	161,852,139	19,202,170	142,649,969
Silver certificates	324,274,918	3,401,308	320,873,610
Treasury notes, act July 14, 1890	72,959,652	1,976,366	70,983,286
U. S. notes.....	346,681,016	13,316,707	333,364,309
Currency certificates, act June 8, 1872.....	10,135,000	370,000	9,765,000
Nat'l bank notes	172,993,607	4,841,754	168,151,853

Totals.....\$2,305,111,909 \$727,840,839 \$1,577,262,070

The circulation per capita shows an increase for the five months since July 1 from \$23.41 to \$24.38.

*Christian Union (New York)*, Dec. 12.—All that is interesting in the Treasury reports this year is that the surplus revenues have been reduced by \$68,000,000, and that the amount of money in circulation has been reduced by \$9,000,000. The reduction in the surplus is due to a surprisingly slight decrease in revenues (about ten millions) and a large increase in expenditures. The contraction that has taken place in the volume of the currency furnishes a further answer to those who have insisted that Congress has come under the control of "inflationists."

*Chicago Inter-Ocean (Rep.)*, Dec. 10.—The remarkable thing about this report is the total absence of all recommendations on subjects of any considerable importance. The Secretary of the Treasury sees nothing in the way of duties on imports which in his judgment and in the light of his official experience ought to be changed. Nor does he see any occasion to add to or take from our Internal Revenue taxes. The Government has these two great sources of income, and both are in such good shape now that no change is required, except it may be in some detail of administration. In common with all his predecessors for the last ten years, Secretary Foster wants numerous details of customs administration altered, but none of these recommendations relate to matters which touch the issues between the two parties. The same is true in regard to finance. No radical alteration is suggested as to banks, none at all as to what is embraced in the general phrase, "the silver question."

*Philadelphia Record (Dem.)*, Dec. 11.—Secretary Foster had not the reputation of his predecessors in office to give weight to his financial opinions, and it was perhaps more prudent in him to insist on a policy of "let alone" than any other. Both as to the tariff and the silver question it is in the power of the Administration to enforce this policy; and evidently the President and his advisers understand the strength of their position. For this reason the Treasury report has been confined to a formal book-keeping presentation.

*St. Louis Globe-Democrat (Rep.)*, Dec. 11.—As the report shows, the Treasury surplus problem is not likely to arise to bother the country in the near future. Expenditures are greater now than they have been, while revenues are smaller. It is hardly reasonable to look for a radical change in either item for a year or two to come. Part of the increase in expenditures has been due to unwise appropriations, and part of it to a legitimate and inevitable growth in Governmental interests and activities. The needless expenditures will be cut down, and some saving will be made on this score. The falling off in the revenues has been due to the additions to the free list made by the McKinley tariff, and this will remain, as there is no probability that the revenue laws will be extended in scope or increased in rigor

within the next few years. With the growth of population and business, however, the Government's income will increase, and this tendency, coupled with the inevitable cut in needless expenditures, must tell favorably on the National balance-sheet. The financial outlook, so far as it can be affected by the operations of the Government, is unclouded. Treasury insolvency is not in sight or expected. Uncle Sam will be able to meet all his obligations on time, and none of his creditors are alarmed at the situation.

## THE SIGNIFICANCE OF MR. CRISP'S ELECTION.

## SOUTHERN AND WESTERN COMMENT.

*Atlanta Constitution (Dem.)*, Dec. 8.—It has been charged that the election of Judge Crisp would mean the defeat of the tariff reform element in the Democratic party. The charge amounted to a slander. The answer to it was the clear, clean, consistent record of Judge Crisp as a tariff reformer. The element supporting Mr. Mills has sought by every means in its power to revive the differences existing in the Democratic party prior to the St. Louis Convention. There was never any difference so far as the necessity of tariff reform was concerned. The only difference was one of policy, pure and simple—whether the party should take radical and extreme ground, or whether it should proceed with due prudence and conservatism in the change and revision of a system on which the whole business of the country was based. The Convention of 1888 settled these differences, and nothing more was heard of them until the followers of Mr. Mills revived the memory of them for the purpose of organizing a factional fight in the Democratic party.

*Charleston News and Courier (Dem.)*, Dec. 9.—The only hopeful sign that we can discover at present is contained in the brief speech made by Mr. Crisp to the Democratic caucus on Monday night in returning thanks for his election. Coming from Mr. Mills such a statement as that would have meant a great deal; coming from Mr. Crisp, in whose support the anti-tariff reform wing of the party was a unit, it may mean a great deal or nothing at all. He will be the greatest statesman of this generation and the boldest leader in the Democratic party if in the discharge of his duties as Speaker he shall be able to break away from the men and influences which made him Speaker.

*Richmond Dispatch (Dem.)*, Dec. 8.—We consider it fortunate for the party that the choice fell upon Mr. Crisp. His views on tariff reform, and on all the other great questions which will come up for discussion in this Congress, are those of the Democratic masses, and he may be relied upon to do even-handed justice to all members of our party, and to those opposed to him in politics as well.

*New Orleans Times-Democrat (Dem.)*, Dec. 8.—The House has done well in its choice, and could not have got a better man for Speaker, or one more thoroughly equipped for the position than Crisp. One of the objections raised to Mr. Crisp by those who opposed him was that he was "too conservative." If it is a fault it is an admirable one for a Speaker. No one doubts Mr. Crisp's thorough Democracy, and he is all the better for not being a narrow partisan of the Reed type, willing to override every law in the interest of his party.

*Cincinnati Commercial Gazette (Rep.)*, Dec. 8.—It widens the breach between the two factions in the Democratic party, and insures a fierce struggle between them, made more virulent by the heated struggle they have had, and the fact of the strength of the minority and the narrow margin by which the victory was won. The most significant feature of the matter is the fact that Tammany Hall, after taking complete possession of New York and capturing Albany, has at last laid its triumphant claws upon the National Capital itself.

*Chicago News (Ind.)*, Dec. 8.—Mills has fallen at the hands of the Philistines. The ghost of the Cleveland Administration may

well wring its shadowy digits and shriek like a banshee. It doted on Mills. It has met with a rude rebuff, while exultation is rife in places not wholly given over to the advocacy of tariff reform. Still, the victor has pledged himself to carry on that work.

*Topeka Capital (Rep.)*, Dec. 9.—That a Southern man would be Speaker of the 52d Congress was inevitable from the start. The ruling passion of the South is the passion for ruling, and although for the first time since the war Northern Democrats are a majority of the House they surrendered the office as a matter of course.

*Burlington Hawkeye (Rep.)*, Dec. 9.—In the general Democratic programme the result will make no change. Mr. Crisp himself declares that he yields to no one in his desire for tariff reform. He is known, and always has professed to be, a free silver man, and will doubtless go as far in the advocacy of these two cardinal Democratic tenets as any other man could have done. Free Trade and free silver will receive his ready help.

*Denver News (Silver Dem.)*, Dec. 9.—Mr. Crisp is a thorough free coinage man. He is not half-hearted in his advocacy of the measure. At the same time he is a tariff reformer in the true sense of the word—not a Free Trader, but an advocate of just such reform as was embodied in the Mills Bill of 1888. The Democrats in Congress are to be congratulated upon their choice for Speaker.

## THE OPINION OF "HARPER'S WEEKLY."

*Harper's Weekly (Ind., New York)*, Dec. 19.—The result of the first sharp contest of the majority in the Democratic House shows indisputably that those who supposed the result in New York to show the certainty of Mr. Cleveland's nomination were profoundly mistaken. Even those who thought with the *Weekly* that the general result of the election left him the most probable candidate of his party, are probably disposed to revise their views after the result of the Democratic caucus. It is confessedly a great triumph of the Hill-Tammany power in the Democratic party, and none who in the late election aided in strengthening and confirming that power can complain of the first logical result of their efforts. It has seemed to us at least premature to accept the Democratic party, which, like all parties, inherits traditions and a certain tendency and character, as an effective general agency of political reform and progress. Practically, indeed, politics usually offer merely an alternative, and it is too early to determine the actual alternative of next year. But by the significance unwisely imposed upon the contest in the Democratic caucus at Washington, the representatives of the party have repudiated the views of Mr. Cleveland upon the currency and civil service reform, which largely involve honest government, while the Speaker's declaration for tariff reform comes from a candidate who was supported by what are called Protection Democrats.

## AN EVIDENCE OF THE DISAPPEARANCE OF THE SECTIONAL ISSUE.

*Washington Post (Ind.)*, Dec. 11.—Speaking of the timely and gratifying death of the sectional issue and of its utter elimination from the Speakership contest, the *Springfield (Mass.) Republican* says: "There was one feature of the contest over the Speakership which marks it as of no little historical importance. Both of the leading candidates were from States which seceded in 1861. Both of them had borne arms against the Government in the war of the rebellion, and both of them have been conspicuously identified with the history and interests of the South ever since. But so far as we have heard, among public men and newspapers of any party in the North, and particularly of the Republican party, no objection based on sectional grounds has been made to the election of either to preside over the National House." It is, perhaps, not altogether complimentary

to the *Charleston News and Courier* to say that "no objection based on sectional grounds has been made," etc., for the *News and Courier* persistently, if impotently, urged that objection up to the very last moment. It may be that the *Republican*, however, meant to say "no objections of special weight or moment." At any rate, the *Republican* takes the proper and patriotic position and is quite justified in assuming that its sentiments are shared by intelligent people in every part of the country. As it says in another part of the article from which the above quotation is made: "We have passed the time when the cry of 'rebellion' can stir the voters of the North, and a stump crusade against the 'solid South' can elect a President. Parties can no longer count for success on sectional prejudice; they are thrown back upon what they are and what they do and propose."

#### THE DEFEATED CANDIDATE.

*Philadelphia Press (Rep.)*, Dec. 11.—If the news printed in our Democratic contemporaries regarding the conduct of Roger Q. Mills since his defeat for the Speakership is at all reliable, it shows that the House narrowly escaped putting an exceedingly small man in the chair. Mr. Mills is represented as sulking and as showing his resentment in a number of small ways which would occur to a man not large enough to rise above the disappointment of defeat. The gentleman from Texas has won a good deal of respect in the past, even from his political opponents, for his straightforward position on the tariff question, which many of his Democratic associates have not had the courage to occupy, but if the Democratic newspapers are correctly reporting his conduct he will soon enjoy a very popular contempt. It is said he desires to be elected to the Senate; perhaps that is the way to get such a high office in the State of Texas. It wouldn't help him anywhere else.

#### THE CONFEDERATE FLAG.

*Harper's Weekly (Ind., New York)*, Dec. 12.—Gen. John Palmer, Commander-in-Chief of the Grand Army of the Republic, has issued an order forbidding the display of the Confederate flag on public occasions. A North Carolina paper thereupon remarked: "If the members of the Grand Army of the Republic don't want to march under our flag, let them stay where they came from." It was an exceedingly foolish remark, and the paper that made it is evidently unreconstructed, because "our flag" is the Stars and Stripes, and not the Stars and Bars. But so exceedingly foolish a remark should not have been made important by a retort of General Palmer's: "There is no class of men on God's earth that are half so appreciated for their gallantry and valor, or that so reflects credit on American valor, and whom we are so willing to forgive as the soldiers of the South. But we cannot forget the loss of hundreds of millions of money, and of the lives of hundreds of thousands of men who are now lying in their graves because of the Rebellion. In doing honor to the people of the South, they should not confront us with that stinking old rag of treason." These are not amenities which promote good feeling; and they are opposed to the purpose of the Grand Army, which we have understood to be the care of veterans and the cultivation of patriotism and good feeling. It is not conciliatory to say with fervor to a late opponent, "You fought well, but in a dirty and disgraceful cause," and to add "If you choose to resent that, we'll lick you as we did before." General Palmer does great wrong to the Union soldiers who are content to pay a just tribute to the bravery and constancy of their opponents, and not to taunt them.

**CIVIL SERVICE REFORM IN THE NAVY YARDS.**—No greater benefit has been rendered the cause of civil service reform since the adoption of the Civil Service Reform Law in 1882 than the successful extension of the reform

methods to the navy yards by Secretary Tracy. The result has shown that one of the worst cases of political corruption and administrative waste, against which no Secretary of the Navy had successfully coped, on which every other method of treatment had failed to make any impression, could be cured by an application of civil service reform principles. Secretary Tracy, as he stated last April, found the influences of the spoils system so subtle that, though he and his subordinates were bent on getting good work done in the navy yards, the spoils system eluded their vigilance, crept into the navy yards, and destroyed the efficiency of the service. At last he was induced to try the reform methods. This he did on no theoretical grounds, having been rather a disbeliever in the reform, but as a "logical conclusion reached after two years of administrative experience." The simple methods of the reform have quietly, easily, and without friction removed politics from the navy yards, and greatly increased the efficiency of naval construction. What better proof do we need of the practical value of the reform methods?—*Civil Service Record (Indianapolis)*, December.

**SENATOR SHERMAN'S CANDIDACY FOR RE-ELECTION.**—It is reported upon good authority that the Sherman workers in Washington City and Ohio are promising offices to secure votes for that gentleman as a candidate for Senator. If a doubtful member of the General Assembly does not want an office for himself or some close friend, he is approached with argument alone. It is the sincere belief of many Republicans in Ohio that the success of the Democrats in electing Senators to sit with Mr. Sherman during almost the entire time of his long service in the Senate was not the result of an accident. In all of that time the Federal patronage of the State has been in the hands of one Senator and has been made, it would seem, to protect his interests alone. The indications are that by some sort of an agreement with the Administration offices are now being promised and are to be delivered in due season, provided Mr. Sherman is successful. The *Dispatch* has not objected to this method of individuals rewarding their political friends at the expense of the Government, but has sought, by this means, to show that the cry to the effect that Mr. Sherman is a necessity "to save the country," is one of the most amusing things in current politics.—*Columbus Dispatch (Ind.-Rep.)*, Dec. 10.

#### THE LIQUOR ISSUE.

##### NOT A MERE LOCAL TROUBLE.

*Chicago Standard (Bapt.)*, Dec. 10.—It would be well for political leaders generally to take note of the fact that "Prohibition," so far from being in any case a merely "local trouble," is a matter upon which more and more of the American people are beginning to think and act for themselves. There are thousands of them with whom "the McKinley tariff" is but a wearisome form of words, as compared with what they see of the disastrous reign of the saloon in every part of the land, save where an aroused State or community puts upon the noxious thing the ban of eternal exile. The effort to keep at the front what concerns material interests purely, and to relegate all deeper and wider questions to the general category of fanatical outbursts, "troublesome," but not serious, is sure of failure. The industrious advertising of "Keeley cures" and other such mere expedients, whether it be to divert public attention, or to provide for a great public evil superficial palliation where only radical cure should be thought of—this, too, will fail. There is in this land of ours a pernicious thing, not indigenous, but an importation from the old world, which brings more crime and misery upon us than all other causes put together, whose fetid exhalations poison the atmosphere over the whole land, from which the murderer

and the highway robber draw inspiration for whatever of outrage they may have planned, and which, in fact, demoralizes the government, itself, of our cities, corrupts our politics, and is in general the deadly enemy of all that is good. The saloon must perish as slavery perished; and if the leaders of the people persist in characterizing all popular movement toward its destruction as "local trouble" merely, while still putting forward old party issues as the all in all of National life, they will learn in time, as others have learned, that the affairs of this world are providentially guided upon no such principle as that.

#### THE FARMERS AND THE SALOON.

*United States Senator W. A. Pepper, of Kansas, in the New York Voice*, Dec. 17.—Since our great war the country has developed in a wonderful degree. Our progress has been marvelous. In the use of resources and in the production of wealth, nothing like it ever occurred in human history. But under the operation of our laws and customs, smart men are amassing great fortunes, combinations of brains and money are fast drawing to themselves the wealth which the toilers are producing, and farmers find that in the race for riches they are steadily falling behind. While the average rate of yearly wealth increase for all the industries, during the last ten years, was about four per cent. in the aggregate, farming has not exceeded one-half that much, and farmers have no difficulty in tracing the causes for this unjust discrimination against them to legislation enacted in the interest of the money classes. Legislation comes from influences brought to bear through political channels, and right there is the turning point with the farmer. Here he comes upon dangerous ground. Once he was supreme in this country; he constituted 90 per cent. of the population. He was President, law-maker, and jurist. But his ancient prerogatives have been wrested from him, his legislative halls are filled by men in the professions, and half the people live in towns. He has dropped out of politics, except only as a machine voter. He merely registers the edict of the party boss—and the bosses live in towns with dramshops among their most potent agencies for manipulating conventions and carrying elections. Whenever the dramshop is attacked people in town rush to its rescue. It is doubtful whether one man in a thousand, living more than two miles outside city, town, or village limits, would institute a lawsuit to reinstate the saloon if it were banished from the town. In Kansas, the resubmissionists are townspeople. Not five per cent. of them live on farms. Saloons help the towns, they say. And now that the Republican party there finds its power threatened by the farmers, its cowardice is getting the better of its principles, and it is letting the drink traffic again get hold in some of the larger towns—testing the patience and forbearance of the people. The evil effect of this cowardly policy is already plainly visible. No one agency, except only money, pure and simple, is equal to the saloon in its power to concentrate political energy in towns. The farmer can expect relief only through legislation; what he most needs in this direction is just what the powers are least willing to grant, and they always find a willing tool in the liquor monopoly. With the drinking shops out of the way the farmer's road to relief would be shortened one-half.

#### A LETTER FROM WHITTIER.

The following letter from John G. Whittier to Miss Frances E. Willard is published in the detailed report of the recent W. C. T. U. Convention:

Amesbury, Nov. 11, 1891.

MY DEAR FRIEND: Thy letter has just reached me. To the summons of no person living would I more readily respond than to thine. But I am confined by illness, and I am sorry to say that it is not possible for me to have the gratification of meeting thee and thy co-workers in the great Convention in Boston.

When I think of the small beginnings of the Woman's Christian Temperance Union, and of its present vast proportions, I am very grateful and hopeful.



What hath God wrought! The little one has become a thousand; the handful of corn shakes like Lebanon. You have carried the temperance banner round the world and your *Signal* has called out answering in all lands. You are conquering world-old masculine prejudice and proving the efficiency and necessity of the work of womanhood in the world's reform and progress. You have awakened the enthusiasm of humanity, which, wisely directed, is irresistible. If the gigantic evil is still strong and defiant you have saved many of its victims and the blessings of thousands of afflicted families is with you. That God may continue to bless you in your great endeavor is the desire of thy friend,  
JOHN G. WHITTIER.

THE SALOONS AND THE SCHOOLS.—There is occasion for deep solicitude in the exhibit which has been made by the *Evening Post* of this city in showing how the debauching influence of the saloons extends to the public schools. By various diagrams the *Post* shows that on the East Side of the city in various portions the schools are surrounded by the saloons. These places often keep a lot of drunken fellows in the street who annoy and insult the scholars, while boys are tempted to enter the saloons and drink. This, with the spectacle afforded by the stale-beer dives, and the scenes of vice and depravity abounding, do more harm than the schools can do good. Not only so, but it is small wonder that missionaries labor in the slums to such little purpose, and that the young and poverty-stricken are reclaimed only to fall into sinful ways again. But with a Board of Excise one of whom is a convicted criminal, and another under indictment, what better can be expected? The *Post* has shown us that the Augean stables are filthy. But we have known that all along. What is wanted is to discover some one who will cleanse them. We have, indeed, the "two rivers." But where shall we find Hercules?—*Christian at Work (New York), Dec. 10.*

A LITERARY SALOON-KEEPER.—Augustus G. Kronberg is a saloon-keeper holding the office of City Clerk until Jan. 1. Mr. Kronberg is an even more versatile gentleman than the above would indicate. He is not only capable of reading communications to the Council in a loud tone of voice in his rôle of City Clerk, and of making up the receipts of the day in his business of saloon-keeper, but he also finds time for literary work at odd moments. Not long ago Mr. Kronberg put forth a holiday edition in black morocco, stamped with gilt, of his well-known and extremely valuable booklet entitled "Manual of the Common Council." Ill-content with the success attending the reception of this literary effort Mr. Kronberg has lately become ambitious to figure as the compiler of an extensive serial publication to be known as "Official Records." A subservient Council, enamored of Mr. Kronberg's literary talent, has consented to further his ambition, and has voted to give him \$5,100 for editing and publishing the new work. A critical examination of Mr. Kronberg's first attempt toward literature throws some interesting light upon his ability as a compiler. On the second page we come across the pleasing information that the Detroit river "never overflows its banks; is never violently agitated; the supply is limitless; it is usually placid and clear and affords superior ice." In this last there is evidently a trace of self-interest, as Mr. Kronberg uses ice (we understand) in his saloon business.—*Detroit Tribune, Dec. 10.*

ENGLISH BARMAIDS IN NEW YORK.—John Blakely, who has a barroom in Broadway opposite the Postoffice, discharged his two English barmaids yesterday because, he explained, "the gentlemen jays" who visited him and them talked to the girls as if they owned them. For days he has been kept busy throwing the gentlemen out into the street, and finally he called the maids aside, and, weeping, parted company with them. The maids wept too. Mr. Blakely declares that barmaids will never be a success in New York, because men will never learn to act in a barroom just as they do at home or in society.—*New York Sun, Dec. 15.*

## SOCIAL TOPICS.

### A MISDIRECTED CHARITY.

*New York Evening Post, Dec. 12.*—The whole community is much indebted to Dr. Rainsford for his few words of comment in another column on the proposed huge distribution of rich children's toys to a mass of poor children in Madison Square Garden on Christmas afternoon, through the instrumentality of an organization called the "Christmas Society." The "rich children" are to occupy the boxes at \$20 per box, or dollar seats in the gallery, and the "poor children" are to be crowded on the floor. We do not wish to cast any discredit on the motives of those who have prepared this enterprise, but how intelligent and charitable persons should make such a mistake we cannot understand. Of all the lines of social separation between man and man in a civilized community, that of mere wealth is the most unfortunate, the most demoralizing, the most anti-social, the most dangerous to the State. It cannot be erased, but it should be the constant effort of every good citizen to ignore it or make little of it. The worship of wealth, simply as wealth, has already almost become a national disease. It has killed almost every other form of distinction. It has converted some of the most worthless men in the community into national heroes, and surrounded their doings and sayings with a shameful fascination. The story told in *Life*, the other day, of the American in St. Petersburg who would not take off his hat when the Czar was passing until assured by the police that "the Czar was very rich," is a bit of satire under which few of us here in New York can help wincing. What goes on among adults in the way of wealth worship is repulsive enough, but there has been no manifestation of it so unfortunate as the idea of bringing the children of the rich and the children of the poor, as such, together in the same building, the rich to sit as wretched little prigs in the boxes, and play the part of patrons to the poor on the floor, their heads filled with the idiotic notion that because their fathers have been lucky in the stock market, they are superior beings to their brethren down below. Nothing could well give a worse lesson to both rich and poor in a community like ours than such an exhibition. Whenever we bring the children of the rich and poor together in any such way, it should be for the purpose of showing the poor not that the rich have more old toys and clothes and more money to give away, but that wealth has given them more knowledge, better manners, pleasanter voices, more modesty, kindness, forbearance, and self-control. It is bad enough to be told by the newspapers how many millions were "represented" at every wedding and christening and dinner and ball, how much "money" each popular minister preaches to every Sunday, but to have them footing up how much the toy-givers at the Madison Square Garden were to inherit, by way of dazzling the children of misfortune on the floor, would be a little too ridiculous and also a little too disgusting.

### THE PROBLEM OF THE CRANK.

*Frank Leslie's Illustrated Weekly (New York), Dec. 19.*—Recent occurrences have especially emphasized the defenselessness of society as against the crank. The attempt to assassinate the distinguished divine, Rev. Dr. John Hall, followed within two or three days by the malignant attempt to destroy Mr. Russell Sage by dynamite, taken in connection with other instances of like character, show very conclusively that, however great may be our fancied security, we are everyone of us really at the mercy of any crank or insane malcontent who supposes himself to be called to avenge some personal or public wrong. The tragedy of which President Garfield was a victim was the act of a crank impelled by vanity, disappointment, and motives of political revenge. Those which have more recently disturbed society seem to have been without any clearly

defined motive, and were possibly due to latent madness. In the case of the assault upon Mr. Sage it does not appear that the perpetrator was insane in the sense of being irresponsible, but he was obviously controlled by an insane delusion. What can be done to diminish the risks to which society is exposed by this class of persons? Ought we not to invoke legislation with a view of securing a clearer and more exact definition of what is called mental eccentricity or harmless insanity? There are men walking the streets every day who are more or less under the control of insane impulses which may at any moment flower out into acts of diabolism. If society were controlled by a stern and just regard for its own safety, all persons of this class would be placed under such restraints, police and medical, that any malignant outbreak would not involve the safety of those with whom they came in contact. It is quite natural that the friends and relatives of persons who are more or less troubled with mental maladies should desire to keep them out of asylums or private retreats, but the rights of society in the case must be taken into consideration, and if this were done a large amount of mischief would be averted.

FARMERS' COÖPERATIVE STORES.—The Farmers' Alliance, we are told, is preparing to adopt, on a very large scale, the Rochdale plan of commercial coöperation. Its business departments in 22 States are reported to have united with a number of New York merchants to establish throughout the country coöperative stores which will receive the hearty support of its members. The Rochdale system, established at Rochdale, England, nearly 50 years ago, by a few poor weavers, has achieved a measure of success far greater than has been secured by any of its score of imitators. This has been due directly to the fact that from very small beginnings the society has always adhered rigorously to strict business principles. It has made no purchases or sales except for cash. It has divided its profits in definite proportions between the stockholders, employés, and purchasers. All its forward movements have been slow and cautious. It has been exceptionally fortunate in the ability and honesty of its managers and other employés, who have always been carefully supervised and held to strict accountability. Is the Farmers' Alliance prepared to do business rigidly on this plan? If so, and it unswervingly adheres to it, success is certainly probable, but there must be a radical change in the system it has hitherto followed.—*Rural New Yorker (New York), Dec. 12.*

## MISCELLANEOUS.

### THE SALE OF DYNAMITE.

*The Epoch (New York), Dec. 11.*—Public attention has been aroused in a very sensational way to the absence of restraints on the sale of dynamite. Any of the compounds of nitro-glycerine can be procured ready for use in their most deadly form by any murderous crank or maniac who can scrape together a few dollars. These compounds are sold as freely as is gunpowder, and whether the object be the blowing up of a building and all its occupants or the wreck of a railway train, the purchaser has only to say that he wants the stuff for blasting purposes to get it without further question. The unrestricted sale of poisons would be less of an anomaly than this, for the destructive power of any poison is to nitro-glycerine as the old cross-bow is to the modern magazine rifle. Tragedies more fatal than that of last Friday, when a crank tried to blow up Russell Sage and everybody in his office, have failed to arouse public opinion to the necessity of legislation on this subject. But when the danger asserts itself at noonday in the heart of the business quarter of a crowded city, it may be hoped that the makers of high explosives will be subjected to some clear responsibility for the destination of their wares. No legal re-

strains are likely to do away with the use of dynamite for purposes of assassination, because there is no other deadly agent so easy to fabricate as it. But something would be accomplished if its unrestricted sale were stopped, and if the severest penalties were affixed to its secret manufacture.

*Philadelphia Times*, Dec. 11.—It is disgraceful that among the multitude of new laws, good, bad, and indifferent, that find their way to our statute books, there should be so few for the protection of the health and lives of the people. Legislation of this kind should keep full pace with the introduction of new inventions dangerous to human life. There is no excuse whatever for a delay of fifteen or twenty years after the introduction of a new and dangerous explosive before laws are passed regulating its sale and use. If law-making bodies have any excuse for existence it is that they may protect the persons and property of those they represent against all forms of danger. Human lives are always in jeopardy from cranks, even when the sale and use of explosives are hedged round with the most rigid of legal restrictions. This danger should not be unnecessarily increased by allowing every lunatic as free access to dynamite as to the water that flows in the Delaware river.

#### THE WORLD'S FAIR.

*Electrical Review (New York)*, Dec. 5.—We predict that electricity will be the feature of greatest interest and importance at the World's Columbian Exposition. The recent experiments in electric power transmission at the Frankfort Electrical Exhibition were entirely successful. It is but a question of detail to increase the distance over which power may be carried. From Lauffen to Frankfort is 108 miles. From Niagara Falls to Chicago is about 475 miles. Large turbines and generators at Niagara, a carefully-protected and well-insulated line of heavy copper, and a motor plant at Jackson Park, will do the business. Of course this project needs much money and careful engineering to bring it to full success. Inestimable benefit would accrue to electrical interests as a result of such a demonstration. As regards electric lighting, development in that line is so constant that it is well-nigh impossible to predict what may be the state of the art when the World's Fair opens. We may see a building illuminated by glow lamps without circuit wires, after the plans of Mr. Nikola Tesla. Electric traction will probably be well-nigh perfect by the end of 1892. Many bright minds are puzzling over the storage-battery problem; it is an enigma which may be practically solved at any hour. The recent production by the Thomson-Houston Electric Company of an electric locomotive capable of drawing nine loaded freight cars is, indeed, an advance. It is, undoubtedly, the forerunner of an electric machine which may displace the steam locomotive. The underground conduit system of electric street railway propulsion is also in the field for future recognition. Visitors to the World's Fair will see applications of electric power for manufacturing purposes which will be truly astonishing. Our predictions are not the vagaries of a phantom prophet, but are beliefs founded firmly and solidly upon an abiding faith in that mysterious agent whose manifestations are so wonderful and about which we have learned so much and know so little.

#### THE PROGRESS OF OKLAHOMA.

*Providence Journal*, Dec. 11.—Oklahoma began its existence as a white community on the 22d day of April, 1889, when the famous rush was made across the border into a tract situated along the Cimarron and Canadian rivers. An election was held on the 5th of August, 1890, and the 27th of that month the first Legislative Assembly of the Territory met at Guthrie. This body was in session for 120 days and produced what the Governor calls a very fair code of laws, although certain of the

scenes reported throughout the country from the legislative halls were not calculated to give the outside public the idea that it was itself a law-abiding Legislature. Governor Steele arrived in the Territory thirteen months after it had been opened for settlement, and he says that when he reached there, prosperous little cities and towns had been built, and every quarter of land opened to settlement was occupied. At the time of the Census in 1890 the population was a little more than 60,000, while now it is estimated at 80,000. The energy and enterprise of the Territory are well shown by the fact that in August, 1890, only sixteen months after the first lands were thrown open for settlement, a train-load of Oklahoma wheat was delivered at the elevators in Chicago. This is the more remarkable when it is remembered with what the settlers had had to contend. Their first winter was a severe one and much fear of a wide-spread famine was entertained; the next summer's dry weather resulted very disastrously to the growing crops, and the people's resources were well-nigh exhausted. A prosperous agricultural future is suggested for the Territory, moreover, in the published list of the tracts under cultivation for various crops, the present year. This is only the third season of Oklahoma farming, and it is hardly fair to count the first season at all, but we find that there have been this year 28,000 acres in wheat; 85,675 in corn; 30,686 in cotton; 7,770 in oats; 5,125 in Hungarian grass and millet; 14,930 in sorghum; 2,000 in potatoes; and 1,317 in rye. And in addition to these crops, castor beans, tobacco, flax, buckwheat, and peanuts have been raised. The value of the wool sold in the year from February, 1890, to February, 1891, was \$24,259, and that of animals fattened for market \$51,237. There are already 400 organized school districts with 9,893 pupils enrolled and 438 teachers employed. During the year ending June 30, 1881, sixty-five school-houses were built at an aggregate cost of \$8,143.35. This is a modest outlay for sixty-five school-houses, but the fact that so many were constructed within the twelve months shows that the foundation of a future State educational system is being laid.

#### HOW TO STOP SMOKING.

*Truth (New York)*, Dec. 12.—It is a good plan to prepare for the annual resolution of New Year's Day a little bit ahead of time. The popular method of a man who intends to give up any such indulgence as drinking or smoking is to keep on a full head of steam up to and including New Year's Day and then shut off abruptly. Smoking is a form of indulgence which men are perpetually threatening to overcome, and the number of resolutions to give up tobacco which are made every New Year's Day and broken later on probably runs up into hundreds of thousands in this country alone. I will tell you a plan which I have known to succeed with men who were absolute slaves to cigars, and who had made numerous and ineffectual efforts to quit smoking before they adopted this method. I never knew it to fail if conscientiously adhered to, and it involves no hardship. It requires about four weeks' time and some care in the selection of cigars. The smoker must first find out how many cigars he smokes a week and then go to any one of the cigar-makers and order four bundles of cigars. If he smoke fifty a week there should be fifty cigars in every bundle, and the same rule holds good with any other number. There should be no limitation on the number of weeds smoked. The first bundle should be cigars of a lighter weight than those the man ordinarily smokes; the second lighter still; and the third and fourth packages graded down until the final ones are domestic cigars of the lightest color and quality. Every week should be marked by a fresh package, a little lighter than the one which preceded it. The first one of the lighter cigars will invariably taste like sawdust, but the second and third will be a little more to the smoker's taste, and by the end of the week he will become quite reconciled to the brand. Then he should be-

gin the succeeding package. The experiment will cost no more than the ordinary cigars would, and the smoker will find at the end of the month that his taste for tobacco will have become so weakened that it can easily be controlled. Then the effect of breaking off entirely leaves no nervousness in its wake, and the temptation to resume again is by no means strong.

#### GRANT'S RESTING PLACE.

*New York Recorder*, Dec. 12.—New York is the chosen burial place of General Grant. His own expressed desire has been confirmed repeatedly by the surviving members of his family. They coincide in the final wish of the revered dead that his remains should rest in the metropolis of his country which he had made his home. The site of the Grant monument is a noble one. In all the land there is none more fitting for the interment and memorial of the country's heroic defender, whose war work was crowned at Appomattox. Small delays and petty misunderstandings between managers are mere nothings in the progress of so great a work. Grant's tomb in New York will be built and completed long before the passing away of the generation to which he belonged. Already have the remains of the great General and most dutiful President once been moved from the place of temporary deposit to the spot of final sojourn. There let them remain, while around them is erected the temple of honor typical of the country's gratitude to a preserver. Let Washington have a Grant memorial if it will, as it has those of other patriots whose dust lies among kindred at their homes. Who would think of disturbing the bones of Lincoln in the Illinois grave or of transferring the relics of Washington from Mount Vernon to a monument in the capital city? There should be an end to agitations for disturbing Grant's grave.

THE LATEST SHAKESPEARE CRYPTOGRAM.—Mr. Ignatius Donnelly has a rival. His name is O. W. Owen, and he lives in Detroit. Dr. Owen has been devoting himself to Shakespeare with dire results to the character of good Queen Bess. After five years of hard labor, Dr. Owen discovers the biography of the divine William within the folio edition of 1623; and, what's still more marvelous, he uncovers a morganatic marriage between Queen Elizabeth and the Earl of Leicester, with Francis Bacon as the fruit thereof! The royal infant was adopted by Lady Nicholas Bacon, the Queen's devoted confidante. Thus a mighty scandal was strangled at its birth, to be revived centuries later by a citizen of the unterrified West. It's no use going in for either reputation or character, for no one knows nowadays how soon investigators will destroy both. Though we descend to our graves reputable citizens, ten chances to one some ghoul will read an innocuous letter backward and discover that we murdered our grandmother and made way with the family spoons. It was bad enough for Mr. Donnelly to deny Shakespeare's right to his own plays, but now that Bacon is not only Shakespeare but the son of the Virgin Queen, it seems about time for somebody to rise and protest. Why cannot attacks on reputations be outlawed like debts, a certain number of years after being contracted?—*Kate Field's Washington*, Dec. 9.

ANOTHER GREAT RAILROAD RUN.—The fastest time between New York and Washington was again eclipsed Nov. 28, when a special train on the Pennsylvania road leaving Jersey City at 2:49 P.M. reached Washington at 7 P.M. The 228 miles were thus covered in 251 minutes, and the actual running time, deducting 11 minutes lost in changing engines and in another stop, was 240 minutes, averaging a speed of 57 miles per hour. In several instances a rate of 75 miles an hour was reached, and the first 91 miles were covered in 88 minutes. The train, composed of three cars, weighed 125 tons, and the engine, with 6½ feet drivers, weighed 75 tons loaded.—*Railway Age (Chicago)*.



## Index to Periodical Literature.

## AMERICAN AND ENGLISH.

## BIOGRAPHICAL.

- Arnold (Sir Edwin), Journalist and Poet. *Phren. Jour.*, Dec. With Portrait.  
 Dane (Nathan). Henry A. Chaney. *Green Bag*, Dec., 11 pp. With Portraits.  
 Sketch of the Massachusetts lawyer who was in one sense the Father of the American Jurisprudence.  
 Evans (Llewelyn Joan), D.D., LL.D.: American New Testament Scholars. Prof. Arthur C. McGiffert. *Old and New Test. Student*, Dec., 5 pp. With Portrait.  
 Hirsch (Baron). Notable People of the Day. *Phren. Jour.*, Dec., 2 pp. With Portrait.  
 Marshall (Chief-Justice). *Green Bag*, Dec., 3 pp. With Portrait. Sketch of his life.

## EDUCATION, LITERATURE, AND ART.

- Press (the), the Apostolate of, The Convention of. The Rev. Walter Elliott. *Cath. World*, Dec., 8 pp. The plans and purposes of the convention to be held on Jan. 6 in New York.  
 Schools (Our), How Can They Be Improved? The Rev. R. E. Shortell. *Amer. Eccles. Rev.*, Dec., 12 pp. Refers to Parochial Schools.

## RELIGIOUS.

- "All Things to All Men." The Rev. T. F. Moran. *Amer. Eccles. Rev.*, Dec., 10 pp. The Catholicity of the Church.  
 Altar (the), The Construction of. *Amer. Eccles. Rev.*, Dec., 7 pp. Illus. The ecclesiastical ordinances which refer to the construction of the altar.  
 Belgium, Religious Life and Thought in. *Sunday at Home*, London, Dec., 5 pp. Illus. Descriptive.  
 Bible (The) in English Life and Letters. III. The Rev. J. G. K. McClure, D.D. *Old and New Test. Student*, Dec., 4 pp.  
 Burmans and Buddhism. II. Dom Adalbert Amandoline, O.S.B. *Cath. World*, Dec., 12 pp.  
 Church and State. The Rev. E. P. Brady, C.S.P. *Cath. World*, Dec., 6 pp. The claims of the Church in her relation to the State.  
 Church (the Christian), the Founding of, Inductive Study of. *Old and New Test. Student*, Dec., 5 pp. Gives a sketch of the course of study on this subject.  
 Faith (the), Keeping. The Rev. Donald Ross, M.A., D.D. *Presbyterian College Jour.*, Montreal, Dec., 9 pp. Sermon on I. Cor. 16: 13.  
 God, the Existence of, Proof of, The So-Called, "A Simultaneous." Prof. J. W. Heinze, S.J. *Amer. Eccles. Rev.*, Dec., 7 pp. Criticism of an article in the *American Catholic Quarterly Review*.  
 Gospel (the Fourth), A Recent Attack on. The Rev. A. J. Maas, S.J. *Amer. Eccles. Rev.*, Dec., 14 pp. An answer to Prof. Schlürer's article in the *Contemporary Review* for September.  
 India, The Religions of, as Illustrated in Their Temples, The Temple of Giralior. The Rev. Charles Merk, Ph.D. *Sunday at Home*, London, Dec., 6 pp. Illus.  
 Jesus at Cana. *John 11: 1-11*. The Rev. Henry Burton, M.A. *Preacher's Mag.*, Dec., 6 pp. A sermon.  
 Papal Elections. *Amer. Eccles. Rev.*, Dec., 22 pp. An outline of the manner in which the Popes were elected from the earliest times.  
 Paul (St.), The Spiritual Experience of. I.—The Heavenly Vision. J. T. L. Maggs, B.A. *Sunday at Home*, London, Dec., 2 pp.  
 Paul's Spiritual Development, A Stage in. An Inquiry. Prof. Charles H. Small, B.D. *Old and New Test. Student*, Dec., 4 pp. Refers to the exact character of the change accomplished by Paul's conversion.  
 Proverbs (The) of the Bible and Other Proverbs. The Rev. George S. Goodspeed, Ph.D. *Old and New Test. Student*, Dec., 5 pp.  
 Space, A Question of. The Rev. Wm. H. Cobb. *Old and New Test. Student*, Dec., 6 pp. An exegesis of Isa. xiv 17, in relation to note in Revised Version, "Omit the space after this (23d) verse."  
 Unbelief (Current). The Rev. John Campbell, LL.D. *Presbyterian College Jour.*, Montreal, Dec., 8 pp. Tells of doubters in the Church; what makes them such, etc.

## SCIENCE AND PHILOSOPHY.

- Bacteria, Cultivation of. Brood-Ovens and Heat-Regulators. Paul Paquin, M. D. *Bacteriological World*, Nov., 3 pp. Illus.  
 Dress, The Influence of, in Producing the Physical Decadence of American Women. J. H. Kellogg, M.D. *Bacteriological World*, Nov., 12 pp. Illus.  
 Hygiene, The Relation of, to Matrimony. Dr. John Sheppman. *Phren. Jour.*, Dec., 3 pp.  
 Ideality and Imitation. How They Were Determined. James McNeill. *Phren. Jour.*, Dec., 3 pp.  
 Microbes, Influence of the Continuous Current on, Particularly on Charbon Bacterida. M. N. Apostoli and Laguerriere. *Bacteriological World*, Nov., 3 1/2 pp. Illus.  
 Psychology (Simple). The Rev. J. N. Shearman. *Girls' Own Paper*, London, Dec., 3 pp. Simple lessons in psychology.  
 Stone Age (The New) in Gaul. William Seton. *Cath. World*, Dec., 9 pp. Characteristics of the New Stone Age.

## SOCIOLOGICAL.

- Beggary, Coöperation Against. John Glenn. *Charities Rev.*, Dec., 5 pp. Refers to four notable instances of success in suppressing beggary; how this might be accomplished in America.  
 Education (Free), and Free Food. Amos G. Warner, Ph.D. *Charities Rev.*, Dec., 3 1/2 pp. Free education does not necessarily entail upon the State the feeding of the school children.  
 Fashions of the Nineteenth Century. Mrs. Strange Butson. *English Illus. Mag.*, Dec., 10 pp. Illus. General view of the changes in dress.  
 Insurance (Workingmen's). Prof. Richmond Mayo-Smith, A.M. *Charities Rev.*, Dec., 5 pp. A statement of the plans in operation in various countries. Believes it to be incompatible with the spirit of American institutions.  
 Labor Problem (The) in Great Britain. The Rev. Gilbert Simmons. *Cath. World*, Dec., 9 pp.  
 Manual Training. Mrs. Isabel C. Barrows. *Charities Rev.*, Dec., 7 pp. The benefit of manual training.  
 Trades-Unions, A Word to. Prof. J. W. Jenks, Ph.D. *Charities Rev.*, Dec., 5 pp. Refers to the keeping down production that thereby employment may be given to more hands.

- Widows and Wives. R. Vashon Rogers. *Green Bag*, Dec., 6 pp. Old laws respecting them.

## UNCLASSIFIED.

- Burial Customs (Ancient Syrian). *Phren. Jour.*, Dec., 3 pp. Illus.  
 Eskimos—Ancient and Modern. Baron A. E. Nordenskiöld. *English Illus. Mag.*, Dec., 13 pp. Illus. Descriptive and historical.  
 Fontainebleau, Memories of. Grant Allen. *English Illus. Mag.*, Dec., 8 pp. Illus.  
 Gardens and Grounds. Reginald Blomfield. *English Illus. Mag.*, Dec., 6 pp. Illus. A paper on landscape gardening.  
 Holy Land (the), Wanderings in. Adelia Gates. *Sunday at Home*, London, Dec., 5 pp. Illus. Descriptive.  
 Houses (Old City). Philip Norman. *English Illus. Mag.*, Dec., 13 pp. Illus. Old mansions of London.  
 Jews (The) in Early Spanish History. V. Manuel Perez Villamil. *Cath. World*, Dec., 12 pp.  
 "John," A Glimpse of, At Home. James Torrey Connor. *Drake's Mag.*, Dec., 5 pp. Illus. The Chinese in San Francisco.  
 Tigers and Tiger-Hunting. Sir Samuel W. Baker. *English Illus. Mag.*, Dec., 17 pp. Illus.  
 Women on Horseback. C. Anstruther-Thomson. *English Illus. Mag.*, Dec., 7 pp.

## FRENCH AND ITALIAN.

## BIOGRAPHICAL.

- Boulanger (General). Frederic Loliée. *Nouvelle Rev.*, Paris, Oct. 15, pp. 5. Biographical paper.  
 Brunetière (Ferdinand). René Doumic. *Correspondant*, Paris, Nov. 10, pp. 17. Analysis of the works and opinions of one of the first among living French critics.  
 Caselli (Giovanni). A. V. Vecchi. *Rassegna Nazionale*, Florence, Nov. 1, pp. 9. Biographical paper on an Italian inventor born in 1815, who died recently.  
 Curci (Carlo Maria). Dino. *Rassegna Nazionale*, Florence, Nov. 1, pp. 14. Paper on an Italian writer, who died a few months ago at the age of 82.  
 Nietzsche (Frederick), the Last Metaphysician. T. de Wyzewa. *Rev. Bleue*, Paris, Nov. 7, pp. 6. Critical paper on the German writer, now confined in a madhouse, whose philosophy is: "There never has been, is not, and never will be anything."  
 Parnell. Frederic Loliée. *Nouvelle Rev.*, Paris, Oct. 15, pp. 4. Biographical paper.  
 Verlaine (Paul). Alfred Ernst. *Nouvelle Rev.*, Paris, Nov. 15, pp. 16. Critical paper on a French poet who died recently.

## EDUCATION, LITERATURE, AND ART.

- Dramatic Contest (the Later), As to. Augusto Franchetti. *Nuova Antologia*, Rome, Nov. 1, pp. 11. Analysis of the principal dramatic pieces presented in a recent contest for a prize offered by the Italian Government.  
 Education (Physical) and Sports in Schools. Angelo Mosso. *Nuova Antologia*, Rome, Nov. 1, pp. 33. Descriptive of sports practised in English and Italian schools and colleges—principally the English.  
 Molière, The "Don Juan" of. Louis Ganderax. *Rev. Bleue*, Paris, Nov. 7, pp. 8. Critical paper on Molière's comedy.  
 Moltke (Marshal). Arthur de Ganniers. *Correspondant*, Paris, Nov. 10, pp. 15. Review of Von Moltke's book on the war of 1870-71.  
 Pius IX., Six Letters of. Edited by Paolo Campello della Spina. *Rassegna Nazionale*, Florence, Nov. 1, pp. 12. Six letters written in 1834, 1838, and 1845 by him who is now Pope, before he became Pope.  
 Writing, The Disease of. Antoine Abibat. *Nouvelle Rev.*, Paris, Oct. 15, pp. 12. Deplores the immense production of printed matter in books, periodicals, and newspapers.

## POLITICAL.

- Algerian Insurrection of 1871. Alfred Rambaud. *Nouvelle Rev.*, Paris, Oct. 15, pp. 17. First part of an historical paper.  
 Chili, The Civil War in. Maximiliano Ibañez. *Nouvelle Rev.*, Paris, Oct. 15, pp. 25. Showing what promise to be permanently good results from the Chilean Civil War.  
 Europe and the Peninsula of the Balkans. Th. Funck-Brentano. *Nouvelle Rev.*, Paris, Nov. 15, pp. 24. Maintaining that the Slavic peoples are about to become the leaders of Europe.  
 Lamartine as a Diplomat. (1820-1830). Edouard Fremy. *Correspondant*, Paris, Nov. 10. First article relating to that part of Lamartine's life when he was attached to the French Embassy at Naples.  
 Morocco, the Question of the West of Europe. *Nouvelle Rev.*, Paris, Nov. 15, pp. 12. Study of the present relations of Morocco to France and Spain.  
 Touat. Colonel Hennebert. *Correspondant*, Paris, Nov. 10, pp. 22. Recommendation that France take possession of that oasis in the Sahara, threatened by Morocco.  
 Victoria-Nyanza (Lake) On the Borders of. G. De Wailly. *Nouvelle Rev.*, Paris, Nov. 15, pp. 9. Description of the way in which the kingdom of Uganda is governed.

## RELIGIOUS.

- Italian Catholic Missionaries, National Association for Protecting Them. Fedelo Lampertico. *Rassegna Nazionale*, Florence, Nov. 1, 77 pp.  
 Roman Catholic Movement (The) and General Politics. Jules Bonjean. *Nouvelle Rev.*, Paris, Oct. 15, 18 pp. Suggesting reasons for supposing that the good understanding between the Roman Catholic Church and the French Republic, which began three months ago, will be permanent.  
 Roman Catholicism, Its Present and Future in France. Abbé de Broglie. *Correspondant*, Paris, Nov. 10, 36 pp. First article.

## SCIENCE AND PHILOSOPHY.

- Archæology (National). Advice That It Be Taught in French Schools. Ch. V. Langlois. *Rev. Bleue*, Paris, Nov. 7, pp. 4.  
 Hypnotism and Spiritism. Ezio Sciamanna. *Nuova Antologia*, Rome, Nov. 1, pp. 17.  
 Intellectual and Cerebral Structure (Our), The Origins of. I. Kantism. A. Fouillée. *Rev. Philosophique*, Paris, Nov., pp. 34. First paper.  
 Man Engaged in a Battle with Nature. Emile Blanchard. *Nouvelle Rev.*, Paris, Nov. 15, pp. 19. Contending that science is the weapon with which Man will conquer Nature.  
 Photographing in Colors by the Method of Prof. Lippmann. F. Grassi. *Rassegna Nazionale*, Florence, Nov. 1, pp. 25. Descriptive paper.

**Railway Constructions (New),** Suspension of. Arturo I. de Johannis. *Nuova Antologia*, Rome, Nov. 1, pp. 15. Discussing the question of the Suspension of New Railway Construction by the Government of Italy, required by the present condition of Italian finances.

**Will (The),** the Part it Plays in Belief. J. J. Gour. *Rev. Philosophique*, Paris, Nov., pp. 16.

## SOCIOLOGICAL.

**Criminal and Penal Studies in Recent Publications.** G. Tarde. *Rev. Philosophique*, Paris, Nov., pp. 35.

**Industries (Great and Small).** Emile Chevallier. *Nouvelle Rev.*, Paris, Nov. 15, pp. 19. Discussing the respective advantages and disadvantages of large manufacturing and manufacture carried on at home or in a small way.

**New Zealand and Its Inhabitants.** Attilio Brunialti. *Rassegna Nazionale*, Florence, Nov. 1, pp. 26. Description of the Maori, the native inhabitants of New Zealand.

**Women's Work.** Paul Lafitte. *Rev. Bleue*, Paris, Nov. 7, pp. 2. Remarks on a law protecting workingwomen, under consideration in the French Senate.

**New York.** Maurice Bouchor. *Rev. Bleue*, Paris, Nov. 7, pp. 4. Description of the city by a French traveler.

**Ninon de L'Enclos, The "Tea" of.** *Nouvelle Rev.*, Paris, Nov. 15, pp. 6. Account of afternoon receptions, at which tea, then a high-priced novelty, was served.

**Pamir (the), Across.** Mutius. *Nuova Antologia*, Rome, Nov. 1, pp. 8. Description of the Russian expedition in 1883 to Pamir, the most northern extremity of the elevated Tibeto-Himalayan mountain plateau.

**Pasquale (Old), The Counsels of.** Aristide Gabelli. *Nuova Antologia*, Rome, Nov. 1, pp. 11. Advising the young men of Italy, living in the country, to remain in their native land and cultivate it.

## Books of the Week.

## AMERICAN.

**Atvatabar, The Goddess of; Being the History of the Discovery of the Interior World.** W. R. Bradshaw. J. F. Douthitt. Cloth, \$2.00.

**Brahminism and Hinduism; or, Religious Thought and Life in India.** Sir Monier Monier-Williams, K.C.I.E. Macmillan & Co. Fourth Ed., Enlarged, \$4.50.

**Cairo, In.** William Morton Fullerton. Macmillan & Co. Cloth, illus., \$1.00.

**Chinese (The): Their Present and Future; Medical, Political, and Social.** Robert Colman, Jr., M.D. F. A. Davis Co., Phila. Cloth, \$1.75.

**Christ Child (the), The Voice of.** A Christmas Carol by Bishop Phillips Brooks. E. P. Dutton & Co. In Box, \$1.00.

**Church and the Age; Exposition of the Catholic Church.** The Rev. J. T. Hecker. Columbus Press. Cloth, \$1.25.

**Corneille, A Study in.** Lee Davis Lodge. J. Murphy & Co., Balt. Cloth, \$1.00.

**Farraday (Michael): The Man of Science.** Walter Jerrold. Fleming H. Revell Co., New York and Chicago. Cloth, 75c.

**Greek Genius (the), Some Aspects of.** S. H. Butcher, M.A. Macmillan & Co. \$2.25.

**Half-True Tales.** C. H. Augur. Keppler & Schwarzmann. Cloth, \$1.00.

**Hecker (Father), The Life of.** The Rev. Walter Elliott. Columbus Press. Cloth, \$1.50.

**Hogarth (William).** Austin Dobson. Dodd, Mead & Co. Cloth, \$7.50.

**Italian Society of the Eighteenth Century, Glimpses of, from the Journey of Mrs. Piozzi; with Introduction by the Countess Evelyn Martenengo Cesaresco.** C. Scribner's Sons. Cloth, \$2.00.

**Jerusalem: The Holy City, Its History and Hope.** Mrs. Oliphant. Macmillan & Co. Illus. \$3.00.

**Kololoitones. The Klepht and the Warrior. Sixty Years of Peril and Daring.** Translated from the Greek with Introduction and Notes, by Mrs. Edmonds. Macmillan & Co. Illus. \$1.50.

**Laureate's (The) Country.** The Rev. Alfred J. Church. F. A. Stokes Co. Cloth, \$7.50.

**Lord (Our Risen) The Earthly Footprints of.** With Introduction by the Rev. John Hall, D.D. Fleming H. Revell Co., N. Y. and Chicago. Cloth, \$1.50. Presentation edition, \$2.00.

**Massage and the Original Swedish Movements, Their Application to Various Diseases of the Body.** Kurre W. Ostrom. P. Blakiston, Son & Co., Phila. Cloth, \$1.00.

**McCheyne (The Rev. Robert Murray), Memoirs and Remains of.** With Portrait. The Rev. A. A. Bonar, D.D. Fleming H. Revell Co., N. Y. and Chicago. Cloth, \$1.50.

**Mental Suggestion.** Dr. J. Ochorowicz, Sometime Professor Extraordinarius of Psychology and Natural Philosophy in the University of Lemberg. The Humboldt Pub. Co. \$1.20.

**Old Testament (the), The Divine Library of; Its Origin, Preservation, Inspiration, and Permanent Value.** A. F. Kirkpatrick, B.D. Macmillan & Co. \$1.00.

**Olympus, Tales of the Gods of.** Gods of Greece and Rome: Based on the German of Hans Dötschke. Talfourd Ely. G. P. Putnam's Sons. Cloth, \$3.00.

**Ornithology of the United States and Canada, A Popular Handbook of.** Montague Chamberlain. Little, Brown & Co., Boston. Cloth, \$3.00.

**Point Lace and Diamonds.** G. A. Baker. F. A. Stokes Co. New Illus. Edition. Cloth, \$3.50.

**Prayers from the Poets.** Fleming H. Revell Co., New York and Chicago. Cloth, \$1.00.

**Social Movements (English).** Rob. Archey Woods. C. Scribner's Sons. Cloth, \$1.50.

**Space, A Plunge Into: An Exciting and Romantic Flight to the Planet Mars.** Rob. Cromie. Preface by Jules Verne. F. Warne & Co. Cloth, \$1.25.

**Yvernelle: A Legend of Feudal France.** Frank Norris. J. B. Lippincott Co., Phila. Cloth, illus., \$3.50.

## Current Events.

Wednesday, December 9.

The President's message is read in both houses of Congress.....The report of the Secretary of the Treasury is submitted.....The House adjourns until Saturday.....The "quad" marked ballots in Dutchess County, fifty-four in number, are counted for Deane (Rep.) for State Senator, and the result filed in the Clerk's office.....Judge Barnard grants an order, returnable Saturday, restraining the Clerk from transmitting the returns to the State Board.....The Regents of the University meet in annual session at Albany.....The State Dairyman's Association is in session at Owego.....Corn advances twelve cents per bushel in Chicago for the year option.....A man is arrested in Brooklyn charged with forming a plot to blow up a building in lower Broadway.....In New York City, Trustees of Columbia College donate \$25,000 to the Botanical Garden.....The Ladies' Health Protective Association holds its annual meeting.

The funeral of Dom Pedro is conducted with royal honors in Paris; the body is taken to Lisbon for burial.....France demands reparation from Brazil for twelve Frenchmen killed in Rio Janeiro.....Chinese insurgents are again defeated by Imperial troops.....Newfoundland levies retaliatory duties on Canadian goods.

Thursday, December 10.

In the Senate, it being the annual "Bill Day," upwards of 500 Bills were introduced.....The December crop report gives the condition of the growing wheat as 85.3.....The National Bar Association, in session at Washington, elects officers and fixes Washington as the permanent place for the annual meeting.....Charles B. Everts, eldest son of the ex-Senator, dies at Windsor, Vt.....Harry Miller, son of Joaquin Miller, the poet, confesses that he robbed a stage.....At Owego, N. Y., the State Dairyman resolve to memorialize Congress against oleomargarine.....In New York City, the Union League Club elects a straight Republican nominating committee.....The Union University Alumni celebrate their annual dinner.

In Campos, Brazil, in a revolt against the Peixotto Government, ten persons are killed.....Chancellor von Caprivi speaks in the Reichstag in favor of the adoption of the new commercial treaties.....A fierce gale visits the coast of England and Ireland, doing considerable damage.....The Liberal Conference concerning Rural Reforms meets in London.....The King of Greece has smallpox.

Friday, December 11.

The correspondence resulting in reciprocity with Germany is made public.....It is reported that many lives were lost in the recent storm on the Pacific coast.....The Court of Appeals at Albany hears arguments in the disputed election cases.....It is believed in Boston that Henry L. Norcross, a note-broker of Somerville, Mass., who disappeared recently, was the thrower of the bomb in the office of Russell Sage.

The Governor of the State of Rio Janeiro, Brazil, refuses to resign at the request of the General Government; martial law is expected to follow.....In the French Chamber, the President, M. Floquet, upon remarking that Pope Pius IX. was a Freemason, is called a liar by Deputies Cassagnac and d'Asson; a great uproar ensues.....Lord Dufferin succeeds Lord Lytton as British Ambassador to France.....Mr. Gladstone addresses the delegates to the Liberal Conference.....The Haytian Government proclaims general amnesty for political offenders.....It is said that the Chinese insurrection has been stamped out.

Saturday, December 12.

In the House of Representatives the Committees on Mileage and on Accounts are announced.....Judge Barnard, at Poughkeepsie, quashes the proceedings in the matter of the order granted by him on Wednesday, and directs that the certificate of the election of Deane as Senator be transmitted to the State Board, and that a certificate of the election of Shirrell (Rep.), as County Treasurer, be given to him.....At Crested Butte, Col., the Sheriff and a posse, while defending a mine, are fired upon by a large body of strikers; they return the fire, killing five rioters.....An unsuccessful attempt is made to wreck a train on the Harlem road near Pleasantville.

The U. S. Warship *Baltimore* sails from Valparaiso for San Francisco, her presence being no longer necessary in Chili.....The Governor of Rio Janeiro resigns.....The Reichstag strongly supports the new commercial treaties.....A heated debate on the hostile attitude of the clergy occurs in the French Chamber.

Sunday, December 13.

It is stated that negotiations for reciprocity treaties with Trinidad, Barbadoes, and Demerara have reached a satisfactory conclusion.....A letter found in the Boston office of Norcross convinces his father that he was the bomb-thrower of Sage's office.....Professor George C. Smith, for twenty-five years President of Drew Seminary, dies at Carmel, N. Y.....A movement is on foot in Chicago to abolish the Garfield race-track.....In New York City the Central Labor Union condemns the bad paving work in Broadway.....Daughters of the American Revolution start a plan to establish a colonial exhibit at the World's Fair.....The Rev. Dr. Bridgeman, formerly of the Baptist Church, was ordained as a Protestant Episcopal deacon.

Michael Davitt is severely hurt in a fierce fight between the Irish factions in Waterford City.....It is announced that the London Advisory Board on the Virginia State debt has declined to approve the American scheme.

Monday, December 14.

In the Senate a large number of Bills are introduced.....The list of committee assignments is completed by the Republican caucus committee.....The convention of the American Federation of Labor begins at Birmingham, Ala.....The annual report of the Atchison, Topeka, and Santa Fé Railroad is made in Boston.....Colonel W. E. Merrill, U. S. Army, drops dead in a railway train.....In New York City, Edward M. Field, of Field, Lindley, Wiechers & Co., is arrested at the asylum where he was confined and taken to Police Headquarters; the charge is grand larceny, and the object of the warrant is to test the sanity of the prisoner.....P. B. Armstrong, president of several fire insurance companies, announces his retirement from the fire insurance business.....Property owners on Madison avenue form an association to oppose the rapid-transit tunnel under that street.....Prominent dry-goods men decide to ask the Legislature to appropriate \$500,000 for a proper representation of the State at the World's Fair.

There is a revolutionary demonstration in the province of Sao Paulo, Brazil.....France severs diplomatic relations with Bulgaria, on account of the expulsion of a French journalist from Bulgaria; the incident causes uneasiness in political circles.....Thirty men are drowned by the wreck of the ship *Enterkin* off the English coast; much damage is done by the storm in Great Britain.....Michael Davitt decides to stand for Parliament in the Waterford District.

Tuesday, December 15.

In the Senate, the appointment is announced of Mr. Morrill as Regent of the Smithsonian Institute; Bills are introduced, one by Mr. Hiscock for the erection of bridges over the Hudson and East rivers at New York.....Arrangements just concluded for reciprocity with Jamaica make large concessions to the United States.....The Onondaga election cases are argued in the Court of Appeals.....Judge Fursman, at Troy, grants an order restraining the Clerk of Dutchess County from forwarding the returns for Senator to Albany, as ordered by Judge Barnard at Poughkeepsie.....In New York City, the head of the bomb-thrower is identified by the parents of Norcross as that of their son.....Edward M. Field is indicted and committed to Ludlow Street Jail.....Annual dinners of the Columbia College Alumni, and New York Alumni of the Massachusetts Agricultural College.

Brazil and the Argentine Republic seem likely to join the European Zollverein.....The Governor of Sao Paulo, Brazil, resigns.....A Berlin banker is threatened by a man with a bomb, but has him arrested.....At a fight of factions, in Ennis, John Dillon is again hurt.



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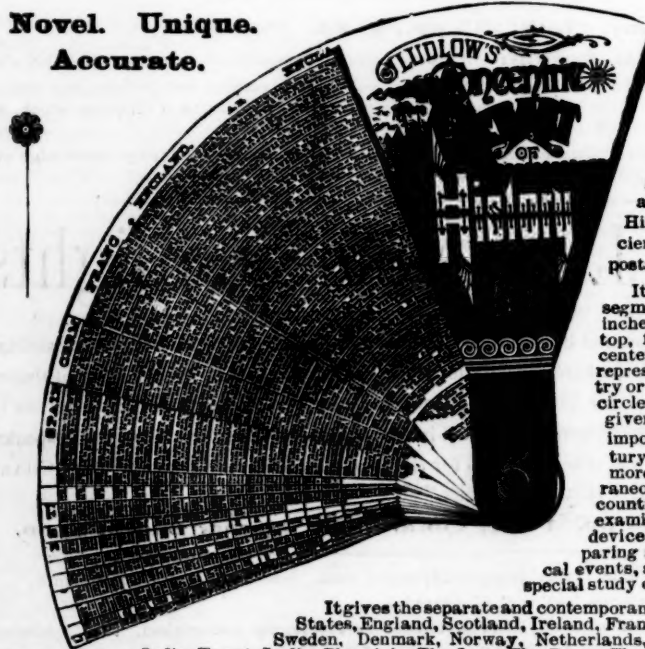
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